

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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operators have ignored the decision ordering the abandonment of the contract-shop practise; and

Whereas, The maintained operation of the railways in interstate commerce and the transportation of the United States mails have necessitated the employment of men who choose to accept employment under the terms of the decision, and who have the same indisputable right to work that others have to decline to work; and

Whereas, The peaceful settlement of controversies in accordance with law and due respect for the established agencies of such settlement are essential to the security and well-being of our people;

Now, Therefore, I, Warren G. Harding, President of the United States, do hereby make proclamation, directing all persons to refrain from all interference with the lawful efforts to maintain interstate transportation and the carrying of the United States mails.

These activities and the maintenance of the supremacy of the law are the first obligations of the Government and all the citizenship of our country. Therefore I invite the cooperation of all public authorities, State and municipal, and the aid of all good citizens to uphold the laws and to preserve the public peace and to facilitate those operations in safety which are essential to life and liberty, and the security of property and our common public welfare.

In Witness Whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington, this 11th day of July, in the year of Our Lord One Thousand Nine Hundred and Twenty-two, and of the Independence of the United States the One Hundred and Forty-seventh.

Mr. B. M. Jewell, who represents the striking shopmen made the following reply to the President's proclamation:

It appears from your proclamation of July 11 that incomplete information has been furnished you concerning the present dispute between the railroad operators and employees.

Ninety-two railroads have violated Transportation act or decisions of the Railroad Labor Board in 104 cases. These involved not only contracting out work in shops, but also wage decreases, interpretations of rules and right of employes to elect their own representatives. When the Pennsylvania Railroad refused to comply with the board's rulings, Federal Judge Page held that the board's position on wages or rules was only advisory. The railroads have refused ever since passage of the Transportation act to establish national boards of adjustment, described by the Labor Board as "the central part of the machinery to decide disputes between the carriers and their employes."

The railroads have made all negotiations merely formal, thus throwing on the board an impossible burden of arbitration. The board has abolished overtime pay for Sundays and holidays, enjoyed for thirty years even on unorganized roads. The board has established a rate of pay of \$800 a year, though the Department of Labor fixed the bare cost of living at over \$1,400 and a minimum comfort budget at over \$2,300.

Chronicle

Home News.—The second week of the strike of shopmen of the railroads came to an end without any substantial change in the situation. No new accessions to the

number of the strikers have been

Railroad Strike recorded, although threats have been made by various other departments of the railway employees, which are filled with disastrous possibilities. Both the employees and the employers are maintaining a determined and unyielding attitude, and the proclamation of the President has failed to alter the deadlock in any appreciable degree. The President's proclamation, which was issued on July 11, is as follows:

Whereas, The United States Railroad Labor Board is an agency of the Government, created by law, and charged with the duty of adjusting disputes between railroad operators and employees engaged in interstate commerce; and

Whereas, The United States Railroad Labor Board has recently handed down decisions, one affecting the wage of the shop-craft employes, the other declaring the contract system of shop-craft work with outside agencies to be contrary to the intent of the Transportation act, and therefore, that such practise must be discontinued; and

Whereas, The shop-craft employes have elected to discontinue their work, rather than abide by the decision rendered, and certain

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When the basic wage is unjust it follows that all wages graded upward for skill and responsibility are likewise unjust. Organized employees support your declaration of May 23, 1921, that the lowest wage must be enough for comfort and to insure that the struggle for existence shall not crowd out things purely worth living for and should provide for amusement, recreation and savings. Employees have never violated any decision of the board; but the railroads have violated decisions and employees have refused to work under wages fixed by the Labor Board which violated provisions of the Transportation act.

The board has attempted to unload financial burdens of railroad management upon employees through inadequate wages and this will undermine the health and prosperity of the next generation. After exhausting all other methods the employees sought again to obtain a conference and agreement with the railroad executives. Only as a last resort did they strike. We respectfully insist that no interruption of commerce or interference of mails was caused by direct or unlawful acts of the organized employees. Such interruptions and interference result inevitably from attempts of railroads to operate with insufficient, incompetent and unskilled workmen.

Such interruptions and interference will continue and increase until agreement is obtained upon just and reasonable wages between the representatives of the skilled employees and railroad executives, who up to date have refused even to meet with employees' representatives. We stand ready to cooperate wholeheartedly with any effort to bring about such an agreement.

Mr. Hooper, Chairman of the Labor Board, had been making efforts to induce the employees and employers to hold a conference in which they will settle their differences, but up to last Monday he had had no success.

The Hague Conference.—The conference at The Hague practically came to an end on July 14, when the chairman informed the Russian delegates that it was

Conference judged useless by the three sub-commissions, on debts, property and credits, to proceed further with the deliberations, unless the Russians had some new proposals to make. M. Litvinoff said in reply that in view of the attitude taken by the non-Russian delegates, it was wiser to bring the conference to an end. A meeting of all the representatives of the attending Powers will be held on July 19, at which the report of the work of the delegates will be officially adopted. After this general session, the conference will be dissolved, unless the Russians accept the invitation of the Powers to submit new plans. This, however, is not thought likely. M. Litvinoff speaks dramatically of the obligation he is under of defending the sacred principles of the Soviet Republic, but it is taken for granted that he would agree to almost any compromise, if the sum offered were large enough. The Allied Powers and the neutral nations insist on judging the future by the past, and cannot be persuaded to advance more money to Russia, as long as the Government refuses to acknowledge the equally good financial obligations of the past and the present. The conference has been a failure so far as any definite settlement with the Soviet is concerned, but it is thought to have accomplished good by the fact that it has

ventilated the question and brought into clear relief the issues which are at stake.

Hungary.—A general session of the entire Hungarian Episcopate was held recently at which a joint message was sent to the Holy Father attesting the loyalty and devotion of Hungarian Catholics to the Holy See. In answer Pope Pius XI wrote to the Bishops his appreciation of this act of homage and took occasion to express his admiration for the Hungarian nation, which has deserved so well of the Catholic Church. His letter was addressed to the Prince-Primate of Hungary, Cardinal Czernoch, and in it he says:

In your address you call to mind the fate of Hungary, and with grateful hearts are mindful of the continuous benevolence of the Apostolic See towards your nation. Your nation is indeed worthy. Its great history testifies to the numerous acts performed on behalf of Holy Church. On this occasion of your first communication, We address to the Hungarian people Our Apostolic admonition; to stand firmly on the ground of the Christian Faith and to safeguard the glory of Hungary. Nor is this advice without reason in these days; for in Hungary, as in other countries, the Catholic religion is threatened by the spirit of the age, and it is Our bounden duty to call this to your mind. For the expression of your affection, We warmly thank you, and as a pledge of the Divine grace impart to you, to your clergy and to all the Faithful, the Apostolic Benediction.

The Hungarian Catholic Protective Society, an organization which should be productive of great good for the struggling nation, has elected for its president Archduke Albrecht of Hapsburg, son of Archduke Frederick, who commanded the Austro-Hungarian armies. Its threefold aim, as defined by him on the occasion of his election, is to rescue youth from the danger of moral perversion, to give Christian instruction to young prisoners in the State penitentiaries and to find employment for them on their discharge.

Ireland.—Skirmishing between the Republican and Free State forces continued during last week. On July 9 the enveloping movements effected by the National army

The Civil War in the Counties of Wicklow, Wexford and Dublin were reported to be wholly successful. In Sligo the rival forces fought for the possession of the city and in the South and West the Republicans were said to be giving way. On July 12, however, P. J. Little, head of the Republican publicity department, averred that:

We are in complete control of the whole country from Kerry to Newtown Barry and from Kerry to County Mayo. We are using all the Post Offices, and are collecting customs and excise taxes at the rate of £12,000 weekly. Listowel, County Kerry, has been taken by our forces. We captured 200 men, with rifles, ammunition and fifty-three machine-guns, as well as some armored lorries. We are in complete control of the City of Cork, where life is proceeding normally, as the Republic is an accepted fact.

On July 13 Michael Collins, at the request of the Free

State Government, accepted the post of Commander-in-Chief of the National army. Along with Richard Mulcahy, Minister of Defense, and with General Owen O'Duffy, he will form the Supreme Army Council. The Provisional Government decided on the postponement, for a fortnight or more, of the new Parliament's meeting.

On July 15 news came that National troops after four hours' fighting captured the town of Collooney, six miles south of Sligo, taking seventy prisoners, with a quantity of arms and ammunition. Fighting went on for most of the week in Limerick, too, the position of the Free State forces being reported "satisfactory." Thurles, in Tipperary, was also said to be a battle-center, fighting having been in progress there for several days last week.

Jugo-Slavia.—While leaving the way open for conciliation, the Catholic Hierarchy of Jugo-Slavia, assembled in conference at Zagreb, addressed on May 12 to the

The Bishops' Protest Serbian Government a fearless protest that is vibrant with righteous indignation.

Throughout the document insistence is placed on the fact that the Government had paid little or no attention to the protests heretofore offered, and hence an unequivocal demand is made that the injustices and injuries suffered by the Croatian and Slovene population of the United Kingdom be redressed, and that the liberty and independence of the Catholic Church, to which an overwhelming majority of the people belong, be respected and safeguarded. With a tinge of irony, the Bishops, in their introduction, recall the enthusiasm with which the new State of Jugo-Slavia was established, and the roseate hopes that "It would be a home in which Serbs and Croats and Slovenes would live as brethren, all enjoying the same rights and privileges." But now, with pithy frankness, they confess "In this we were mistaken."

Foremost amongst the many grievances, is that of the systematic persecution of Catholic education:

The cultural program of the Royal Government aims directly at the abolition of the Christian character of our school system. This has been shown in the Backa, in the Banat and in the Baranya where Roman Catholic schools have been closed one after the other. Roman Catholic buildings have been appropriated to secular use, and even the private property of the Roman Catholic Religious Orders turned into Government schools, and their owners, poor nuns, expelled. Roman Catholic priests are prohibited from entering these schools and altogether, our Roman Catholic schools have been degraded and secularized. The Archbishop of Zagreb and other Bishops have repeatedly protested against these wrongs but all to no avail.

Within the past eight months, on three different occasions, the Jugo-Slav Episcopate, as a body, reiterated these protests to the Serbian Government, but the only answer designed by that Government was a statement to the effect that the policy was "in accordance with the provisions of the Public School act for the former Kingdom of Serbia, and which was extended to the districts of the

Backa, the Banat and the Baranya." But the Bishops, waiving the illegality of this extension of an ante-bellum School act to new territories, where far different conditions prevail, point out that the acts of the new Government in the regions mentioned far exceed the powers conferred by the Serbian provision. They instance the case of the Sisters of Veliki Beckerek, who for forty-two years had conducted a school, and who had formally applied for the necessary permission and had expressed their willingness to fulfil the conditions demanded by the Ministry. They were forced to close their school because "the principle of the Ministry was not to allow any religious or national schools." Though the Roman Catholics of Veliki Beckerek number some 14,000, this same Ministry permitted the 1,200 Jews of this same city to continue their Jewish Confessional school. Taking this instance as a forecast of what they are to expect from a Ministry of Education which contends that instruction in the elementary schools "is solely a matter of the State," and that all subjects, even religion, are to be taught by "teachers appointed by the State," and that all religious textbooks must be approved by the Minister of Religion, the Bishops repeat, with new insistence, the brave words of an earlier note of protest:

The Roman Catholic Church and the Roman Catholic parents can never renounce their rights in this most vital matter and will be compelled to resist in the sharpest and most intense manner any effort to curtail their educational liberties and rights. Whether this struggle is necessary or useful for our young country is a question which need not be answered.

The protest then proceeds to a more startling manifestation of the anti-clerical tendencies of the new Government, that of interfering with the purely internal life of the Church. In Bosnia and Herzegovina, a provincial decree prohibits all students, under pain of expulsion from school, from being members of the Sodality of the Blessed Virgin, while the Provincial Governments of Croatia and Slovenia claim the right to control and direct these sodalities. In addition to this, comes a command from the Minister of Instruction, that all college students must join the Jugoslav-Sokel, which, "according to the leaders of the movement is an anti-religious and an anti-ecclesiastical organization." Against this decree, the Hierarchy, the Roman Catholic laity, including even members of Parliament, have protested; specific complaints of abuses and injustices were brought to the attention of the Ministry, but the only result has been "that the teachers not only were permitted to continue their work, but were even promoted to higher places." The avowed policy against the Catholic Church is evident, too, in a direct charge made by the Bishops that "Roman Catholic priests who have apostatized and organized a formal revolution against our Church have openly received protection and aid from the Provincial Government." In the matter of school holy days and holidays they complain of religious discrimination, because:

According to a Provincial Decree of Zagreb, several feast days

of the Orthodox Schismatic Church must be celebrated even though not a single pupil in the school is of the Orthodox Confession. On the other hand, for the Catholic youth even the feast of their Heavenly Protector has been abolished. The time for confession and for spiritual exercises has been fixed in such a way that it is physically impossible for the students to perform these most important works. At present it may be difficult for the Government to change this situation—but it must be done. May we ask: Is this necessary? Are such provocations in the interest and to the peaceful advancement of our newly formed State?

Speaking of the new military laws, which vitally affect the seminarians and clergy, and reprobating the extension of the Serbian law over all the territories of the new Kingdom without any thought as to the prudence of such a procedure and without the basis of parliamentarian legislation, the Bishops exclaim:

What shall we say of all this? It looks as if a general conspiracy had been set on foot in order to create as much dissatisfaction as possible. It is very easy to proclaim all these people, dissatisfied by public administration, as unreliable elements, separatists, defeatists, etc., but the real question is, "Is this kind of statecraft prudent and sound and is this the way to establish a firm basis for the upbuilding of our new State?"

Turning, then, to the material condition of the Church, the Bishops claim similar injustices and discriminations have been shown. While the property belonging to the Orthodox monasteries, that had been confiscated by the Agrarian law, has been or will be restored to its owners, the claims of the Catholic Church have been totally ignored. Likewise, in the budget of the Minister of Finance for 1922, the Orthodox Church, though it ministers to a minority and its needs are far less, receives an amount six times as great as that of the Catholic Church. So that, the protest declares "our confidence has been shaken in the Kingdom of the Serbs, Croats and Slovenes in so far, at least, that all citizens and religious profession may claim the same rights and justice."

In conclusion the protest deprecates such proceedings, which are creating hostility and hatred between the citizens and are the cause of outbreaks and indignities to the Roman Catholic Church, its clergy and its people. It recalls to the minds of the Government that it was this same Church and clergy that saved the nationality when it was endangered and has ever cooperated and aided the cultural and economic progress of the people.

This document, addressed directly to King Alexander and his Ministers, though it does not contain any open threat of violence, is a very frank confession of dissatisfaction and opposition to the Government policy.

Poland.—Catholic nations of central Europe are in the bread-line, in common with the rest of the famine world, but though the people are, in many cases, without homes, and are eating the food of American charity, they have not moved one inch after the false gods of radicalism and communism. The most hopeful sign of Europe's recovery

Fighting Bolshevism and Starvation

from chaos is that the people of the countries most open to Red propaganda are holding fast to their Faith, even though they have lost all else. They attend Mass in rags, by millions, but they do attend. Here and in the Baltics Catholic faith and practise have interposed an uncrossable barrier to Bolshevism. "Catholic principles and American food have saved our people," Bishops and priests have told our correspondent time and again. The latter writes:

To hungry Poland the world owes deepest gratitude, for she arrested the forward movement of anarchy at the sacrifice of her young soldiers and the destruction of her towns. But she put an end to the peril, when the hordes from Russia swarmed across her borders, and thereby rendered the world her debtor. Had communism taken firm root in Poland when the nation faced the Bolshevik invasion, the scourge must inevitably have spread over Europe.

I arrived here shortly after the Bolsheviks were cast out. It was from a member of the Knights of Columbus, engaged in American relief work, that I obtained a graphic picture of the courage and sacrifice of the Polish people in combating the Bolshevik tendencies that had begun to spread. The entire Eastern half of the country had been swept by the enemy's troops, he said, crops destroyed and property wantonly devastated. After the nation's brave efforts to establish its independence, it seemed as if it would be hard to find strength to endure the new calamity. The malicious destruction was a thing that had to be seen to be realized. Beautiful churches totally destroyed, homes, country estates, towns and cities swept ruthlessly away. In dozens of homes libraries had been piled on the floor and touched with a firebrand.

In many orphanges where the Sisters had collected the pitiful little children there was no food save the one-meal-a-day ration sent to them by Mr. Hoover. I was in orphanges where the Sisters had practically no clothing for their charges, not a drop of medicine, nor in fact, medical attendance of any kind for the ill ones. I saw thousands of Poles who had returned as refugees from Russia, who were living in the war areas where there were no houses, grass supplying their only food. The adults could hold body and soul together for a certain time on such a diet, but the children could not; scores were found in a dying condition. But was anybody hopeless? Not that I could ascertain. They said that God would help them establish their country, that they would never adopt Bolshevik principles. "God has already sent us food by His messengers, the great American people," they said. In the kitchens where the children assembled, an army of nearly a million and a half, they had for decorations holy pictures and statues of the Virgin. Then there was always a photograph of Mr. Hoover.

If further proof be needed of Catholic antagonism to wild radicalism, a remarkable demonstration which the writer witnessed in Warsaw will supply ample evidence. It was the occasion of a Socialistic celebration in Warsaw on May Day, when there was a parade. The Catholics arranged a counter-demonstration. At Mass that morning a powerful sermon was preached to crowded congregations, warning against dangerous doctrines. At noon the parade was held under student auspices, thousands of men and women coming from the churches joining the marchers. They carried their church banners with the national flag, and with magnetic enthusiasm sang national and Catholic songs.

Failure of Compulsory Collectivism

JOSEPH HUSSLEIN, S.J.

IT is hardly probable that collectivism will ever be attempted under more ideal conditions than those which existed at the foundation of the Socialist commonwealth in New Australia. Its members were carefully selected from the most desirable class of immigrants. With eager expectation they left their Australian homes to settle in Paraguay under the energetic leadership of William Lane. Their purpose was to establish here a Socialist community free from all capitalistic interference. Extensive lands and generous subsidies were freely granted them by the Central Government of Paraguay. With a large navigable stream for their rafts and boats, with great tracts of valuable timber, open stretches of rich pasture, and wide acreage of the most wonderfully fertile fields, they possessed in abundance all that the most sanguine of pioneers could desire. They were besides men of unusual gifts and technical experience.

Placed in the midst of nature's open treasure-house, and free to apply their collectivist principles unhampered to the opportunities thus unrolled before them, they nevertheless soon found themselves reduced to complete economic ruin. "It was freely alleged by almost every colonist against some other," says Steward Grahame in his account, "that the latter was working less vigorously for the benefit of 'all' than he would have done for his own interest." Such is human nature. Discord, under-production, and final dissolution were the inevitable result. The futility of the promised change in human nature, on which the whole Socialist theory essentially and confessedly depends, was well understood by the old Roman who said that though you drive out nature with a pitchfork it will certainly return.

Under Socialism the 2,500 heads of cattle owned by the New Australian colony were quickly reduced to 1,000, and these in turn disposed of for a pittance. Yet no sooner had the colony returned to the basis of widely distributed private ownership than the country at once yielded its fabulous wealth. Of the 130 remaining settlers each became the possessor of from 100 to 600 heads of cattle, in addition to other live-stock and plentiful agricultural riches, and their miserable huts were transformed into comfortable homes surrounded with pleasant gardens.

Now it is no exaggeration to say that this single instance is sufficiently typical of the entire history of collectivism, except where it is applied purely for the love of God, as a matter of self-renunciation, in the Religious Orders. Even the voluntary communism of some of the early Christians survived for but a brief period. Yet the collectivism in question today, unlike the forms hitherto de-

scribed, is not voluntary, but compulsory, and inflicted by force upon others. Even if most successful, it could only be regarded as a gilded slavery. As Bishop Ketteler wrote:

Even if all the Utopian dreams of Socialism were realized, and every one were fed to his heart's content in this universal labor State, yet should I for all that prefer to eat in peace the potatoes planted by my hand and be clothed by the skins of the animals I reared, and therewith remain free than to fare sumptuously in the slavery of the labor State. This makes the collectivist theory utterly detestable. Slavery come to life again, the State an assemblage of slaves without personal liberty—that is Socialism!

It is not merely accidental that the economic injustice of compulsory collectivism should invariably have been combined, in all great historic movements, with an equally crass religious materialism. "No God and no master!" is the cry of the men who place the heaviest of all yokes upon the shoulders of the workers. "Religion is the opium of the people," was the axiom of Marxian philosophy and the conclusion of Bolshevik terrorism. It is the text insultingly inscribed by the communists on the walls of the Kremlin where the Russian people worship. More than a score of Orthodox bishops were slaughtered by the Bolsheviks. The death sentence pronounced upon the Catholic Archbishop was commuted into banishment only after long negotiations on the part of the Holy See, which also vigorously defended the members of the Orthodox Church against their communist oppressors. The persecution of religion, in brief, was limited only by the fear of popular resentments. Such is the old story repeated in every collectivist uprising. As many similar instances could be given as there have been Socialist revolutions, while in every case liberty of the press and liberty of speech met with the same fate, and the sacred bonds of family life were utterly disregarded. Beginning with the bloody Commune of the French Revolution, which still remains the Socialist ideal, I know of no single exception.

But we are told that communism is the original form of ownership. For this there is not the slightest historical foundation. Aside from revelation we have no way of knowing what was the primitive mode of ownership. Communistic ownership was postulated because, in the first place, the simplicity of the evolutionary theory was thought to require this. In the second place it was based upon the supposed methods of ownership in vogue among the so-called "primitive" tribes existing today, on the unwarranted supposition that the same customs must have been common among our own earliest progenitors. This argument falls to the ground for the simple reason that

anthropologists have demonstrated that communistic ownership is in no way the distinctive mark of social life among savage races.

Socialists were led astray by the researches of Morgan among certain North American Indian tribes. His sweeping conclusions have since been entirely disproved. Uniting promiscuity among the sexes with communism in ownership, Engels and his followers described a primitive herd family that knew of neither marriage ties nor private property. Later and more extensive researches, however, made plain that marriage is often more faithfully observed among primitive savages than among the civilized pagans of our modern cities, while communistic ownership ordinarily exists only to such an extent as is obviously necessary. Thus the hunting ground was often owned collectively by an entire tribe, but the ground tilled by the woman of each family was recognized as belonging to her exclusively. Without delaying further on this subject it suffices to say that the statements here made agree perfectly with the conclusions drawn in these matters from the universal consent of modern anthropologists by Robert H. Lowrie, of the American Museum of Natural History, in his book on "Primitive Society."

The limited communism of primitive races, in brief, is such as fully accords with Catholic principles. There will probably always be a measure of common ownership in every reasonably constituted society. There was common ownership of the pasture lands in the Middle Ages, as there is municipal or national ownership of certain public services or utilities in modern countries. All these forms still leave private ownership as the basis of the social system. Such, in general, it has been throughout all history, and such it will remain.

For a time the world watched with a mild interest the formation of the many collectivist labor colonies, similar to that already described. These, their founders fondly believed, were destined to point the way to a new civilization. They arose in great numbers, both in sophisticated Europe and on the still virgin soil of America. After a short notoriety they all successively met with the same fate, ending in mutual distrust, confusion and antagonism among the members and their leaders. Where they succeeded it was merely because they sloughed in time their communistic principles. Utopian Socialism died with them.

So-called scientific or Marxian Socialism was next to find its opportunity in the disaster of the World War. Its failure was no less pronounced and was in almost exact proportion to the extent to which collectivist theories were actually put into practise. Socialists had been able to criticize, and their criticism, although exaggerated, was in numberless instances only too true. But they could not reconstruct, without abandoning their collectivist ideals. The promise of universal prosperity with little labor was not found to be a workable theory, although excellently suited to charm a labor audience. Socialism, whether

Utopian or scientific, was clearly not the solution of the social problem. In his great Encyclical on "The Condition of the Working Classes," Pope Leo XIII had pointed this out with patient wisdom and convincing logic, but men preferred to learn by their own mistakes, and incidentally by the sufferings of countless millions who had never been interested in this theorizing.

Bolshevism, professing to hold the key to Marxian orthodoxy, rode into power on the whirlwind of a bloody revolution. It won supremacy only because more violent and unconscionable than all its Socialist rivals. The Czar was dead but men soon realized that a new Czarism, with all power concentrated in the hands of an insignificant number of exclusive communists, had arisen far more tyrannical and militaristic. The convincing argument of the communistic bureaucracy was the Red army. To feed this churches were rifled and the people starved. So a small handful of men hoped to realize their dreams of world dictatorship through blood and iron. The militarism of Napoleon and Caesar pales by comparison. Yet Socialists throughout the world applauded although some of their own deputies were struck with horror at the sight of the enslaved industrial workers. The great peasant populations accepted communism neither in practise nor in theory, but sought the private possession of the land. Yet the raids of the Red army, with their brutalized foreign soldiery that murdered without compunction, discouraged even them from production. Why should they sow and toil when they could not call their own the harvest that they reaped? So the stage was set for one of the most tragic scenes in history, the holocaust of millions of lives to the great Moloch of compulsory collectivism.

A Slav Pillar of the Church

E. CHRISTITCH

IF Slovakia is the minor partner in the new political entity called the Republic of Czechoslovakia, so far as numbers are concerned, its population being less than half of the total, it is admittedly the major partner when the interests of the Catholic Church are being debated. This is so well understood that the revilers of religion, to console themselves for the great Catholic demonstrations becoming daily more frequent, remark: "The participants were mostly Slovaks!" or again: "The Catholic revival is all a myth. In reality it is being engineered by the clergy solely through the Slovaks."

Lies may be told with impunity about the falling away from the Church of masses of Czech Catholics, for in their midst there has indeed been an unhappy cause of scandal, though never to the extent represented by a hostile, irreligious press, but lies about Slovakia are not even attempted, for to the whole world Slovakia stands today as she has stood in the past, an example of unblemished Catholicism. The Slovaks may have less book-learning than the Czechs, for they were less amenable to the alien

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rule which hems native culture. In the partition of the Central Slavs Czeska fell to Austria and Slovakia was left to the Magyars who had far less talent in dealing with their subject races. Or is it that the Slav and Mongol are irreconcilable? The fact remains that educated Czechs, however they may storm against Germanization, speak and write German, and profit by German science and culture to which their own Slav genius has largely contributed.

With the Slovaks it was otherwise. In all Slovakia, a land of two and a half million, there was not a single Slovak secondary school, every effort being made to assert the Hungarian tongue, and force the people to become Hungarians. The stubborn Slovak, however, when faced with the necessity of making his studies in a foreign language, preferred to seek instruction among his brother Czechs whose idiom was akin to his own, and where he could acquire a world tongue, German, instead of Hungarian, which he found both distasteful and inadequate for higher study. The mass of the Slovak people, of course, clinging obstinately to their native tongue in which educational advantages were denied them, have not developed the standard of literacy that distinguishes the Czech nation.

All this is being changed. The new Bishops in Slovakia, no longer Hungarian but Slovak by birth and sentiment, are giving the proper impetus to Slovak culture. Catholic student associations have been founded, and the People's party is invaluable in upholding the Catholic cause. The Bishop of Nytra has in the Catholic Women's Society an energetic body of workers. Slovak women do not hesitate to risk life in defense of their Faith. When national freedom came four years ago to Czechoslovakia, and the bad element, as usual, profited of it to give vent to sacrilegious passion, stanch champions of everything Catholic were found in Slovakia, and among them in a foremost place were women. When crucifixes were pulled down and broken the women put them together again and reerected them with the blessing of their pastors. Great crowds assisted at the solemn ceremonies of reparation. In response to anti-clerical manifestations steps were taken for the public dedication of Slovakia to her patrons, Sts. Andrew and Benedict. The statue of St. John Nepomuk was destroyed by Czech soldiers, another was reinstated at Nytra in presence of 25,000 people. At Trencin a teaching Order of nuns refused to have a picture of John Huss in their convent, and the authorities dared not insist. In lieu of a John Huss annual celebration the Slovaks urge the institution of a Cyril and Methodius national holiday as more appropriate, but these apostles, faithful disciples of Rome, find no favor with the preponderantly Czech regime of the moment.

With deliverance from alien rule the Slovaks recognize that fresh dangers have arisen. Out of twenty-two secondary schools which they now possess only three were allowed to remain distinctively Catholic. The exaggerated cult of

John Huss, with whom the Slovaks have no more connection than the Irish with Cranmer, has still further incensed them. The Slovaks ask themselves where are the advantages of union with their brother Czechs if religious sentiment be wounded today as the Hungarian masters of yesterday wounded national sentiment? The Slovak deputy Juriga went so far as to say recently: "We Slovaks have three foes; the Jews, the Devil, and the Czechs. The first want our money; the second wants our souls; the third want both our money and our souls!"

At the present moment the Slovaks are so discontented that they speak openly of secession. One can easily understand their indignation at the unjust and infamous proposal that all religious funds be pooled and redistributed by the State according to its own judgment of the different needs. This peculiarly detestable form of communism would bestow Catholic property on Jewish or atheistic foundations. It was specially designed to help the new sect, or rather sects, of the "National Church" whose members are not inclined to pecuniary sacrifice, and find legalized pillage the most convenient means of supporting their clergy. Even Professor Hummer, who undertook to lecture on the advisability and justice of separating Church and State, is forced to admit that it would be unwise to confiscate all the property of the Religious Orders, more especially in Slovakia where discontent is too rife already. Both in Moravia and Slovakia disorders occurred on account of the arbitrary appointment to educational and administrative posts of godless and immoral factors forced to leave their own locality for personal reasons. Another grievance of the Slovaks is that the destroyers of John Huss's pictures were discovered and punished whereas the profaners of religious emblems were not brought to justice. It is incontestable that three years of union with their Czech brothers have brought many disappointments to the Slovaks.

Considering, however, their native characteristics, one is surprised to find withdrawal from the fray put forward as the best line of conduct. Their leader, Dr. Hlinka, is a man of such outstanding influence and capacity that it is impossible to foresee the ultimate defeat of anything he undertakes for God and fatherland. In his native town of Czernowa, under the Magyar regime, the congregation refused to allow their new church to be consecrated by a Hungarian bishop until their imprisoned pastor was restored to them. He had been imprisoned for trying to get a Slovak elected to parliament in opposition to the Magyar candidate. The people were dispersed by rifle fire in which ten men and women were killed and sixty wounded. In this conjuncture, as in others, Dr. Hlinka alone was able to effect peace. Since the liberation of Slovakia from Hungarian misrule, an achievement in a large measure due to Dr. Hlinka and his followers, and to its union with Czeska, we are confronted with such regrettable and inexcusable facts as Dr. Hlinka's imprisonment by the Czech Government.

Still undaunted in his magnificent struggle for the rights of his people, the great Slovak leader is the hope of sincere Catholics not only in Slovakia but in the sorely tried land of the Czechs. While admiring the heroic resistance of the gallant little Slovak people to religious anarchy and political dictatorship, well-wishers to both branches of the Central Slavs will pray that the separa-

tist movement be averted. Catholic Czechs in their strenuous fight against schism can ill afford to lose the practical help of the Slovaks, nor could these, once more divided from their kin, remain long immune from outside attack. In order to repel contagion of schism surely the best plan for the Slovaks is to continue attacking it boldly as powerful factors within the state of Czechoslovakia.

The Importance of "First Philosophy"

CHARLES C. MILTNER, C.S.C., PH.D., D.D.

The First of a Series of Papers on Philosophy

WHAT repeatedly occurs to one on reading the general literature of current non-scholastic philosophy is the persistent ridicule on the part of some writers of what Aristotle and the Schoolmen called "first philosophy." One is continually given the impression that it consists of a set of thoroughly outworn notions, utterly useless—even if perchance true—because barren of practical results, essentially static and unprogressive, sterile of ideas intelligible to the modern mind, wherever indeed it is anything more than an elaborate defense of the obvious.

"Nowadays," writes a certain professor of sociology, "metaphysics is revered by some as our noblest effort to reach the highest truth, and scorned by others as the silliest of wild-goose chases. I am inclined to rate it, like smoking, as a highly gratifying indulgence to those who like it, and, as indulgences go, relatively innocent." One may infer from this, I suppose, that though, like smoking, metaphysics, or as he quotes, "first philosophy," may do no more harm than give a few over-curious and unmortified persons the nausea or a dizzy brain, it is not of the substance of philosophy, not necessary or even beneficial to the development or perfection, stability or consistency of their synthetic outlook on reality, and that if one should think such a matter worth defending he ought rather to be humored for his eccentricity than taken seriously as an adversary. For after all, is he not defending the indefensible, battling for a cause as dead as the mummies of Egypt?

Some would have it so. They would convince us that real philosophy began only about three hundred years ago when Descartes grew weary of the "subtleties of the schools," and his successor, Locke, as was said of an earlier thinker, "sought to seize the secrets of the deity borne on the waxen wings of sense."

But metaphysics, like the famous ghost, has a way of returning to the assemblies of the living long after it has been consigned to the limbo of the unregenerate dead. Rather, one should say, it is never quite able to die at all, for it has something of the perennial and the immortal in its make-up. If it is elusive, it is never more so than

when avoiding mortal blows. And this is as it should be. Its necessity is never more apparent than when we attempt to show that it is unnecessary. For then perforce we must talk about such "subtleties" as the *nature* of knowledge, the *essence* of thought, the *substance* of things, and so on. We must, I say, because as Dr. James tells us, "philosophy, in order not to lose human respect, must take some notice of the actual constitution of reality." And this because in his opinion, "philosophy, in the full sense, is only man *thinking*, thinking about generalities rather than about particulars."

It appears, therefore, that metaphysics, or first philosophy—and this, in our opinion, is philosophy in "the full sense"—is its own best defense. To move it from its place in the world of philosophic thought would involve not less of a postulate than Archimedes demanded for his famous fulcrum. It is worth defending because without it all other philosophy becomes indefensible. An attack upon it, if it be carried on in a philosophical manner, automatically turns into an implicit defense of it. For it so happens that those philosophers who have boasted of having dispensed with it are more metaphysical than those who have retained it and gloried in it. Not of course that they have been more *truly* metaphysical than the metaphysicians *ex professo*, but that they have multiplied metaphysical entities beyond the wildest dreams of the latter, and thus have extended its sphere, while pretending to deny its existence.

The *fils ainé* of sane metaphysics is substance, and substance, when denied, by an inevitable metempsychosis migrates over into accidents and, whatever else may be thought of it in its new state, it certainly becomes far more difficult to manage, if not to detect, than in its native environment. For then the universe becomes as nebulous to the mind as the milky way to the eye. We can no longer perceive individual things, but only clusters. And this is not only unsatisfying to the mind, but it is also disastrous to thought. It is like trying to define man in terms of an army, or to seat a crowd on one chair, only in this case the chair itself is wanting. And as to defending substance of this kind, if it is to be done at all, it must be

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done on the run, and perpetually, for it can never stand still, and much less stand alone. Perhaps the best that can be said of it, is that it succeeds admirably in stirring up a large number of knotty, not to say, a-priori, insoluble, problems which, while affording thoughtful men much food for pleasurable reflection, cannot be said to have resulted in shedding any special light upon the vexed question concerning the nature of reality.

In fact the attitude has come to prevail in some circles that for philosophers ever to expect any final solution is itself most unphilosophical. Truth thus becomes something to be eternally chased after, but never quite overtaken. Philosophy comes to be "a collective name for questions that have not yet been answered to the satisfaction of all by whom they have been asked." Chesterton said of modern education: "We cannot decide what is good, but let us give it to our children." So these philosophers, the unmetaphysical or the over-metaphysical ones, would have us keep right on propounding theories of reality, even though in the very nature of things—What a metaphysical expression!—a final solution can never be found.

But the comical—or tragic—aspect of the situation, to the plain man at least, must be the always implicit assumption, and the frequent open boast, that this feverish intellectual bustling about, this rainbow-chase for a pot of gold which, *ex hypothesi*, can never be found, is progress. "The extraordinary progress [in philosophy] of the last, three hundred years," according to a recent writer, "is due to a rather sudden finding of the way in which a certain order of questions ought to be attacked, questions admitting of mathematical treatment." Now one naturally is cautious about saying anything that would justify the charge against him of being reactionary or ultramontane, but the mention of mathematical methods in philosophy at once recalls such names as Descartes and Spinoza, men to whom presumably in the opinion of the author just quoted is due the glory of the sudden discovery of the new method and the beginning of the consequent extraordinary progress claimed. Were the progress genuine, at least in the unqualified manner in which it is asserted, then by the most ordinary notion of progress one would have a right to expect many questions which at that time were shrouded in obscurity, to be now fully cleared up. But one looks in vain for such results. "What are the main results reached by the philosophers? A superficial inspection reveals a goodly number of them, many displaying remarkable acumen, many dull and barbarously expressed, many profoundly interesting. But what is our amazement when, looking a bit deeper, we find that each system denies the fundamental principles of the rest!" Such is the opinion of one whose name stands high among professors of philosophy in our American universities.

A stock objection to the older, and in our view, saner, metaphysics is that it is *verba, verba et praeterea nihil*. The Cartesian boast to get clear ideas into philosophy and

to deduce philosophical conclusions with the accuracy and precision of the geometer, neither in his hands nor in those of his followers in modern philosophy, has met with any notable success. In fact, quite the opposite seems to be true. The very word *idea*, so frequently used in the epistemologies of his immediate successors, especially in England, strikingly illustrates our contention. Its obscurity and consequent shiftiness of meaning is the outstanding flaw in both Locke's "Essay" and in Berkeley's "Principles," not to mention its hazy content in the works of the German transcendentalists.

The present status as to terminology is, if possible, even less satisfactory. A writer in the *Gregorianum* asserts that

Even a superficial examination of the discussions which were carried on in the most recent congresses of psychology, and in the cognate sessions of the congresses of philosophy, leads to the conclusion that more than once differences and controversies had as their primary cause a special confusion in the actual philosophical terminology, which frequently arises from a confusion of ideas and is always a most potent cause thereof.

In the same article he cites authorities to the effect that in works dealing with the subconscious there is the widest discrepancy in terminology, one instance indeed in which one and the same phenomenon is designated by no less than seven terms, not only different but sometimes contrary. Testimony of this kind could easily be multiplied. In fact one author whose work has just appeared felt it necessary to assure his readers that he would not consciously resort to ambiguous terminology in expounding his new theory of reality.

The effect on the reader of such treatises can well be imagined. His comment might reasonably be that of a certain Scotchman who, when asked to define metaphysics, said: "Metaphysics is when a man that's talking to another man doesn't know what he's talking about, and he doesn't know himself." Is it not just such rich confusion of terminology in much of the "philosophy of the last three hundred years," with its inevitable endless division of opinion and obscurity of thought—and, we may truly add, its tendency toward skepticism—that not only has made many of us intensely dubious about its vaunted progress, but also confirmed us in our respect for the unity and consistency of the older metaphysics which, whatever "scholastic subtleties" it may contain, leaves no one in doubt about its genuine meaning? There is about it an optimism, an unvarnished modesty and frankness due to the fact that it neither abhors common-sense—nor is uncritical of it, but, keeping its feet on firm ground, strives ever to elevate and perfect it. It can be and is constructive because it does not first destroy its own foundations. It commands itself to the human mind because it does not ask the mind to do violence to itself. It is jealous of its rights. It welcomes progress, but it refuses to be thrust aside. It respects mind, but it refuses to be devoured by it. In fine, it believes that "We ought to

triumph over the hereditary malady of modern philosophy, the idealism of the theory of knowledge, which as a matter of sober fact, is the contrary of idealism."

St. Columbanus and the Ambrosian Library

HARRIET MULRY O'MALLEY

THE pre-eminent and distinguished place in the world of letters which Pope Pius XI made for himself as librarian of the *Biblioteca Ambrosiana* at Milan has attracted world-wide attention to this famous institution. This library is so renowned among the great libraries of the Continent that excellent accounts of its history since its inception under Cardinal Federico Borromeo in 1609 are readily accessible. There is, however, an illustrious chapter of church history preceding this period, and bearing directly upon the foundation of this library, which is of compelling interest to all who glory in their Celtic strain.

Notwithstanding the tremendous labor involved in the researches of Celtic scholars, and the fascinating volumes in which they have set forth their results, so little is generally known of the place of the Irish missionary monks in the rise of the Continental universities, that we are amazed when we learn that the celebrated Ambrosian Library owes its origin decidedly to the life work of St. Columbanus.

To understand how this treasury of the culture and learning of Greece and Rome should be due to the efforts of the Irish monks we must look across the waters to the southern shore of Carrick-Feargus Bay, in the county of Down, Ireland. Here, during the sixth century, in 555, at Bangor, "the White Gulf," named for Banchoir in Wales, and later called the "Valley of the Angels," St. Congall established the School of Bangor from which over 4,000 monks went forth during the life of its founder.

Researches of renowned Celtic scholars, among them Dr. W. Reeves, Rev. G. T. Stokes, Dr. H. Zimmer, and Kuno Meyer, have convincingly proved that it was in the numerous schools founded in Ireland by these monks and their successors that the culture of the ancients was fostered and preserved during the age in which Rome was laid in ruins by Goths and Vandals.

Following this upheaval, when interest in learning again spread over Europe, it was the particular mission of the Irish monks, going forth from the peaceful seclusion of their monasteries, to restore the knowledge of the classics. It is one of the paradoxes of history that modern civilization is indebted to Ireland, rather than to those countries which came under the military rule or social influences of Rome, for the preservation of its ancient culture and its regeneration.

Among the names of the monks who went out from Bangor, names still to be seen today on banners and seals of Swiss cantons, in abbeys on the Danube, and given yet

in Baptism in the villages of the Vosges, that of St. Columbanus is most universally known and honored. His earliest labors at Annegrai and Luxeuil, in Burgundy, in the Vosges district, and later at Bregenz, Switzerland, on Lake Constance, now St. Gall, resulted in the establishment in those places of three of the first schools in Europe. The two latter were destined to become the most famous of their time, together with the great school St. Columbanus established at Bobbio, near Milan, which became so favored a seat of learning that its prestige grew until its culmination under Cardinal Borromeo.

When the Arian heresy made its last stand in Europe during the reign of Pope Gregory the Great, about 590, Milan under the Lombards, was the center of the sect in Italy. Constantius, Bishop of Milan, in 595 induced Columbanus to withdraw from the monastery he had founded at Luxeuil in Burgundy, to combat the teachings of the Arian followers in Milan. According to the monk Jenas, who wrote the first life of St. Columbanus, his mission at Milan was singularly successful, completely silencing the Arians and converting Agilulph, King of the Lombards. In return the king granted St. Columbanus the region around Bobbio, near Milan. Its founder made this abbey a "citadel of orthodoxy against the Arians, lighting then a lamp of knowledge and instruction which long illumined Northern Italy."

An outstanding feature of this abbey was its library. A catalogue made in the tenth century, a model of its kind to this day, noting donors and authors, showed it had without doubt the largest collection of manuscripts in Europe at that time. A later catalogue in 1461 accounted for 280 volumes, each composed of collections by several authors, but as recent discoveries have shown the great number of codices taken from this library to others throughout Europe, neither of these lists can be more than a partial one. Besides the manuscripts and codices which Cardinal Borromeo placed in the Ambrosian Library in 1609, others were given by him to the Vatican Library in 1618 under the reign of Pope Paul V. Besides the works in these two libraries which came from Bobbio others are still recognized in the libraries of Naples and Vienna, and seventy were known to have been removed to Turin before the monarchy, as Bobbio was suppressed by the French in 1803.

At the time that Pope Pius XI came to take charge of the Ambrosian Library with its 200,000 volumes, the collection of 8,500 manuscripts had not been classified or placed in the conspicuous positions their antiquity and priceless value merited. Recognizing their worth in church history and their supreme interest to students, Pope Pius undertook the tremendous task of making this treasure of value to the world. Hence today visitors may see in the rows of glass-covered mahogany cases the rare manuscripts from Bobbio, several of the greatest value and interest.

The one most intimately connected with St. Columbanus is a codex brought from Bobbio, containing a com-

mentary on the Psalms written in Latin, supposed by reputable scholars to have been written by the Saint himself while a student in an Irish monastery before he went to Bangor. Its marginal notes and glosses in ancient Irish give it a unique value and render it one of the intrinsically priceless manuscripts of all ages. It contains also a careful comment on the Thirty-fourth Psalm written in Irish on a slip of parchment in a "hand of exquisite clearness and delicacy."

One may also see the *Psalterium* or Antiphony of Bangor, a book of hymns compiled expressly for the use of the monks of that community. It is written in Latin, but the very titles offer indisputable internal evidence of its Irish origin. It contains the "Hymn of Sechnall (an Irish priest, contemporary of St. Patrick) to St. Patrick," "Hymn of St. Congall our Abbot," and "Versicles of the Family of Benchor" (Bangor). This manuscript, according to Muratori, was bequeathed with many others to Bobbio by Dungall, a monk from Bangor, who died at Bobbio after 824. Another manuscript included in Dungall's bequest bears an inscription by Dungall in which he calls himself a fellow-countryman of St. Columbanus, and a member of the community at Bobbio. Among the Ambrosian manuscripts testifying to the greatness of the Irish monks is one written by a hymn-writer of the seventh century as a tribute to the missionary work in Italy by the monks from Bangor:

Holy is the rule of Bangor. Blessed is its community—a ship that is never submerged, though beaten by the waves. A house full of delight, founded upon a rock. Truly an enduring city, strong and fortified. A princess meet for Christ, clad in the sun's light. A truly regal hall adorned with gems.

The value placed upon the classic Latin writers, and the extent of their study in the ancient Irish schools is attested by the most priceless among the Ambrosian treasures, a remarkable collection of the palimpsests containing among other works some unpublished fragments of Cicero, all originally belonging to Bobbio.

The study of the Scriptures formed such an important part of the instruction in the monasteries of Ireland that many students from the Continent went there to acquire this knowledge during the eighth and ninth centuries. The ancient catalogues of Bobio enumerate many Scriptural writings and almost without exception the oldest manuscripts of this class wherever discovered in the libraries of Europe have been proved to be transcribed by Irish monks. It is, then, of singular interest to note that the earliest catalogue of the New Testament books is one of the Ambrosian manuscripts which Cardinal Borromeo brought from Bobbio. This document is exceedingly valuable to all students of the New Testament. It appears to have been transcribed in the eighth century from a manuscript written by one who claimed to be a contemporary of Pius, who was Bishop of Rome in the second century.

Bearing in mind the illustrious part of St. Columbanus

in perpetuating the fame of the Ambrosian Library, its visitors who may proudly lay claim to the same lineage as his, will, no doubt, wish to go out into the hills of Bobbio to kneel at the shrine where they may read: "Here rests in peace Holy Father Columban Abbot."

COMMUNICATIONS

The Editors Are Not Responsible for Opinions Expressed in This Department.

What If a College Course Is Impossible?

To the Editor of AMERICA:

As a high-school graduate I have read with much interest the very instructive articles on a liberal education in the recent numbers of AMERICA. If there were any doubt as to the desirability of such an education, these articles should be sufficient to dispel it. I feel, however, that they go only half way in the matter. For the young man who can attend college, the proper course is obvious. But what of the great majority whose circumstances preclude the enjoyment of a college course?

There are men of great promise and men of proven worth among this latter class, but it cannot be denied that their efficiency would be considerably increased, if their lack of college training could be remedied in some measure by systematic home study. Dr. Eliot suggests his five-foot bookshelf. We certainly can thank him for suggesting the possibility of liberal training for the *hoi polloi*, if for nothing else. Cannot some of our more fortunate Catholic brothers outline a method of study by which we may partly bridge the gap?

Boston.

S. J. J.

Race Migration

To the Editor of AMERICA:

I have read with great interest Dr. O'Malley's articles on race migration in AMERICA for June 17 and 22. Not being a student of ethnology, I am confronted with one difficulty. All men descend from a common ancestry, Adam and Eve, according to Genesis. Adam was of some definite color, white, black, yellow, brown or red. Eve was of some definite color. Their sons and daughters were of some definite color.

The descendants of these first human inhabitants, originally of some definite color, migrated to all parts of the earth. In the course of time, the complexions of these first migrants changed hue and became adapted to the climate to which they migrated. Hence, we have the races clothed in the skin best adapted to the climate which they inhabit.

Now, Dr. O'Malley says that if one of these races, say the blond race, migrates to a climate which requires an olive skin, it will die out in a few generations. If man was capable of adapting himself to any of the inhabitable world in the beginning, why cannot he do so now? Why cannot a blond race in the course of time become an olive race, commencing now by the same natural processes by which races acquired different complexions in the first instance?

One can well imagine that the mortality of a migrating race to a climate not adapted to their present color might be high on the first shock of the change, but one would think that as the race became more and more adapted to the change the mortality would be in the inverse ratio to the time of habitation in the new environment and that in the course of time it would be equal to that of the aborigines.

Marysville, Calif.

A. J. DEL.

A Convert on Convert-Making

To the Editor of AMERICA:

Dr. Coakley's letter asking "Why So Few Converts?" in AMERICA for June 17 interested me very much. Five years ago

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I was received into the Catholic Church. In that time I have come to feel that there are certain very great obstacles to the approach of Protestants to the Catholic Church. There is nothing so difficult for the average Protestant to understand as the Catholic attitude toward religion; and, strange as it may seem, there is no one so poor at interpreting his religion as the average Catholic. The result is that the only one to whom the Protestant can turn is the parish priest, and he is first of all a "professional" and so cannot have the same influence on many souls as the layman.

It is also only too true that very few of our clergy have any time to devote to convert-making. They are usually about ready for bed at the time that the Protestant man is free to come and see them, and a long evening conference is out of the question. Even when they do set a time for a talk, they are very likely to be called away at a point which may leave the inquirer more confused than when he came in. But these are minor matters.

One of the big obstacles is the type of preaching that one hears in the average parish church. The majority of the clergy do not seem to have the time to prepare properly their sermons. Almost all of the preachers seem to take it for granted that there are no non-Catholics among their hearers. The effect of these two things is more disastrous than the clergy seem to realize. In America all sermons should have a missionary inspiration. The opportunity was never so wide, but it is being dreadfully neglected.

The second great obstacle is to be found in the laity. The ordinary Catholic seems to be utterly indifferent as to what impression he makes upon his Protestant countrymen. He simply is unaware of any responsibility in the matter. In many cases he resents it when he is told that he should care about the matter. "Leave all that to the priests," he says, with more or less impatience. "I go to Mass, don't I? What more can you ask of me?"

Another obstacle is the method of financing the Church. I am not wise enough to suggest any other method. I simply state that I know it to be a fact that the "pay-as-you-enter" feature of the Church is most repellent to a Protestant. It is one of the things that drives away seekers after truth by the score. It is a by-word among the Protestants. It keeps out many that would otherwise come in and be saved. It should be possible to provide a way of paying expenses that would not cause God's little ones to stumble.

But the most amazing thing of all is to see the way the most valuable instruments that the clergy have are left unused. The evening service, which could be made so attractive, is now usually a hit-or-miss compilation of private devotions made to serve a public need. The rosary, so strange to Protestants in any case, is recited in so rapid a manner that hardly a word is understood by the Protestant who is present. Even Benediction is often given in a slap-dash manner. From all this the Protestant forms the opinion that the great thing about Catholic prayer is to have it over as soon as possible. Can we blame him over much?

In the average parish High Mass is very seldom sung except at a funeral. Yet many a soul has been converted by a High Mass. Even where High Mass or the *Missa Cantata* is the Sunday custom, the Proper of the Mass is left unsung and so the real teaching part of the service is not known by the people, and never is put before the truth-seeker at all. Yet the Missal is a storehouse of missionary material. What a splendid thing it would be if in every parish church it were possible to take one's Protestant friends to Solemn Mass or Vespers! What could be better adapted to attract Protestants than Compline properly chanted? Why is it that with all the wealth of the liturgy at her disposal the Church in this country makes no effort to use it? Even in our cathedrals the Divine Office is not performed, nor a daily High Mass sung. Is it any wonder if the Protestant

comes to think that the Catholic is weary of the worship of God? Music, art, the dramatic instinct, all these things could be used to advantage in this country.

I venture to think that not until our clergy makes a greater use of the material that they have at hand in the liturgy will they make much progress in converting Protestant America. All priests cannot be great preachers, but in every church it should be possible to use to the full all the treasure of symbolical ceremonial that is the Catholic heritage. When we begin to do that everywhere, which I pray God we soon shall, we shall, I firmly believe, be amazed at the result. No sincere seeker after the way of truth can long resist the appeal of the liturgy. It is full of the power of two thousand years of Christian experience. It is so simple that a stranger to the Church can grasp it. It is so great that one can never outgrow it, but goes on continually discovering in it new possibilities of adoration and communion with God. We have Him with us. Let us show forth His worship in the "beauty of holiness," that they may find him, whom they ignorantly worship.

New York.

A. B.

Why So Few Converts?

To the Editor of AMERICA:

The question of the other sheep comes up periodically. In the issue of AMERICA for June 17, Dr. Coakley put it in a striking way in his communication, "Why So Few Converts?" and by giving, as far as natural agencies are concerned, practical suggestion drawn from commercial life. The Abbe Hogan in his "Daily Thoughts for Priests" has an excellent meditation on "Lost Opportunities" and after reading Dr. Coakley's article, it occurred to me that it might be helpful to some priests if I were to mention in the columns of AMERICA how I personally improved one opportunity.

Mixed marriages are an acknowledged cause of leakage, but they may be utilized as a field to be cultivated by the convert-maker. Taking advantage of the presence in our city of an alleged ex-nun I invited fourteen non-Catholic wives of Catholic husbands to come to see me at a given hour, and I addressed them in language substantially like this: "You ladies are not loyal to your husbands and your children. You go to hear shocking lectures about the Catholic Church and you have not a word to say in its defense. Now that may be largely due to the fact that you are not informed, and my purpose in inviting you to assemble this afternoon is to inform you of my willingness to help to refute slanders which I am sure must be as distasteful as they are annoying. If you come to this room one hour each week, for six weeks I shall discuss with you the topics that are most frequently misunderstood. There is no obligation on your part of becoming Catholics, although I am free to say I should be pleased to see you all Catholics. All you have to do is to come with an open mind and a desire to profit by an opportunity."

They agreed to come. After the course of lectures which I had mapped out was finished, one lady left the city, one was taken ill, a third, whilst pleased to have heard answers to several questions which had hitherto puzzled her, felt quite content in her own Church, and eleven were ready to begin a more systematic course of instructions with a view to becoming Catholics. They are now exemplary Catholics, and a standing reminder of one opportunity which is open to every pastor, for every pastor has it in his power, in his daily work, to improve that opportunity without being regarded as intrusive.

Little Rock, Ark.

THOS. V. TOWIN.

The N. E. A. Convention

To the Editor of AMERICA:

In Boston, this week, 8,000 schoolmarms and male educators from the wilds of the South to the forests of Maine gathered to air their pet views of educating the youth of the country. It

was the annual convention of the National Education Association, and among the large outpouring of delegates the modern systems of imparting instruction to the rising generation were thoroughly exploited. Schemes to arouse apathetic parents and legislators of the country, from Federal supervision to movie coordination, were outlined.

Miss Charl Ormond Williams, of Memphis, presided. Her opening speech immediately presaged a leaning towards the Sterling-Towner bill. Before she launched her address, however, Mr. Joseph Smith, representing the Mayor of Boston, in his welcoming remarks forestalled the enthusiastic lady from the South in these words:

Massachusetts is able to educate her own children. She has always been able to do so, and she needs no aid from the United States. The education of her children is too close and intimate an affair to be turned over to anyone a thousand miles away. Our children of Massachusetts are to be educated in the shadow of their own homes, and under the eye of the State. That is a form of true democracy.

A noble pronouncement! It was made on the eve of the 146th Anniversary of the Declaration of Independence, and Mr. Smith, in his courageous, inspiring words, proclaimed the educational declaration of independence of the grand old Commonwealth of Massachusetts, in this year of Our Lord, 1922. Incidentally, he sounded the first note of opposition in the convention to the Towner-Sterling bill.

As the first speaker and as president of the association, Miss Charl Ormond Williams, of Tennessee, lost no time responding to Mr. Smith's speech of welcome. Mr. Smith, by the way, is the moving spirit of the publicity and commercial bureau of the city of Boston. He is an intensive American and was born in Dublin. Miss Williams said, among other things, that

If the United States is to have the kind of citizenship that its place in the family of nations demands, it must share with the States the great responsibility of public education. This responsibility is expressed in the Towner-Sterling bill. This bill is sound. It is necessary. It represents the best educational statesmanship of our times. Daily it grows in strength with the people. A year ago the ultimate realization of its aims might have been doubted. To doubt it now would be to doubt the very tides.

The optimism of President Williams was contagious. At a general session at which there were 5,000 delegates present on the morning of July 6, "amid a maelstrom of cheers," the assembled educators declared themselves almost unanimously in favor of the Sterling-Towner bill, when "they roared approval of an aggressive report, approving the bill, read by Professor George D. Strayer, of Columbia University."

After the hilarity at the end of the reading had subsided, Miss Mary Murphy, a Boston schoolteacher, standing alone among that vast assemblage, arose and asked to be placed on record as against the bill. The Celtic blood of the Murphys was not daunted by the apparent enthusiasm in favor of the bill. Four thousand, nine hundred and ninety-nine shouts in favor were so much wind in comparison with the brave lone voice speaking in the wilderness of voices, maintaining the real ideals of her State. Not all of the 4,999 voices spoke, however. There were some in that pandemonium who should have shown the courage of their convictions and stood with Miss Murphy. They remained quiet.

The burden of Professor Strayer's report was that teachers had as much right to dip into the Government pork-barrel as anyone else. The professor said it "was of the upmost importance that our system of education be developed along the lines of the Towner-Sterling bill."

State Commissioner Payson Smith followed Professor Strayer and hoped "this really great report [Strayer's] be accepted and referred to the executive committee with the recommendation

from this assemblage that the report be printed for distribution."

The outstanding note in the convention, of a practical nature, was sounded by Walter A. Whitman, of the Salem Normal School. Amid the verbal whirlwinds of Sterling-Townerism, movie coordination, child-direction schemes, and plans to tap the Government pork-barrel, the idea of Mr. Whitman shone forth like a lighthouse in the midst of the conflicting elements. Mr. Whitman's plan was that

In order to know the necessary fundamentals of heating, lighting, refrigeration, electricity and pressure, a girl should take a course in physics before she gets married. By applying scientific methods to the household problems, better results and a saving of labor can be obtained, and, best of all, there will be a general conservation in human beings.

And so the convention ended, leaving the thoughtful very reflective.

Lowell, Mass.

GEORGE F. O'DWYER.

The "Signers" of "the Declaration"

To the Editor of AMERICA:

In relation to the communication of T. F. M. as to the Catholic signer of the "Declaration of Independence," in your issue of July 8, 1922, permit me to say that the error noted is not mine. It is that of the National Catholic Welfare Council News Service.

On March 17, 1922, I delivered an address in Pittsburgh on Thomas Fitzsimons. Every publication that carried the news of that address, at the time of delivery, referred to Fitzsimons, as I spoke of him, namely, "one of the drafters and signers of the Constitution of the United States." I cite, among others, the issue of Saturday, March 18, 1922, of the Pittsburgh *Gazette-Times* and the issue of Thursday, March 23, 1922, of the Pittsburgh *Observer* and the issue of the Pittsburgh *Catholic* of the week following. The last two carried the speech in full. In the June, 1922, issue of the *National Hibernian*, the same speech is printed in full. All of these refer to Fitzsimons as:

One of the drafters and signers of the Constitution of the United States. He was the first Congressman from the eastern section of Pennsylvania. He was a member of the first three Congresses. He was a member of the old Congress of the Confederacy. He was trustee of the University of Pennsylvania, president of the Insurance Company of North America, director of the first bank established by the Congress of the United States.

In no part of my speech did I even make mention of the Declaration of Independence and my full speech takes up several columns.

Over three months later, near the end of June, the N. C. W. C. News Service sent out what it did of my address. It had taken an extract from the *National Hibernian*, presumably, and edited it, with the resultant inaccuracy. Immediately following the publication of this error, I wrote, under date of June 27, 1922, to the N. C. W. C. News Service the following letter:

In the report of an address by me in relation to Thomas Fitzsimons sent out by you to various Catholic papers, it is set forth that Thomas Fitzsimons was "one of the Catholic signers of the Declaration of Independence." This is incorrect. He was not a signer of the *Declaration of Independence*, but was a signer of the *Constitution of the United States*. I think you should seize the first occasion possible to correct this error.

In reply, I received this letter from E. F. Boddington, assistant director:

Your note in regard to the slip in the service which made Thomas Fitzsimons a signer of the Declaration of Independence has been received. We are grateful to you for calling our attention to it, but the inadvertence had already been discovered and a correction sent to the newspapers that published the item.

Clearly the error was not due to any misstatement on my part, but was the result of the editing of my address by the N. C. W. C. News Service. Let us hope that the name and fame of Thomas Fitzsimons may become more widespread.

Philadelphia.

MICHAEL J. RYAN.

July 22, 1922

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, JULY 22, 1922

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The Railway Strike

MID-JULY of the railroad strike finds a puzzled public asking "what next?" The President has issued his proclamation, and the strikers have replied that the wishes of the Chief Executive will be respected. Undoubtedly the Government is within its rights when it insists that the mails be not interfered with by the strikers. By law, it appears to possess the further right of demanding that no obstacle be placed in the way of interstate trains, whether they carry mail or not. To safeguard these rights the Federal Government may lawfully call upon the courts and enforce, when necessary, judicial decisions by recourse to the army. But, up to mid-July, no serious disorders had been noted. Yet by that time the troops were moving in six different States. And the puzzled public asks, "Why?"

Not for one moment can it be supposed that the troops are massed to force the strikers back to work. Could American troops be used for this purpose, chattel-slavery would be added to the already existing industrial slavery. It has been asserted that the troops are to be used only to protect the rights of the general public. Yet has it ever been heard that troops were assembled to defend rights of the public such as now are put in jeopardy by capitalists of the Manchester type? or that they were called to enforce labor decisions given against the mills, the mines, and the railroads by public opinion or by public tribunals? As the president of the American Federation of Labor very pertinently notes:

I call attention to the fact that in 104 cases, ninety-two railroads have refused to abide by decisions of the board. In not a single case has the Railroad Labor Board or the Federal Government coerced a railroad into the acceptance of an award.

But when there is question of moving the mails or of protecting property, the Federal and the State Govern-

ments are quick to act. Yet in this strike the civil authority has called troops into the field in a case in which the Government tried to force men to accept a wage which the Government itself has equivalently declared to be a starvation-wage. The strikers write on July 13:

The Board has established a basic wage of \$800 per year, although the Department of Labor Statistics fixed a bare sustenance cost of living at over \$1,400, and a minimum comfort budget at over \$2,300. Organized employees support the decision of the Board of May 23, 1921, that the lowest wage must be enough for comfort, and insure that the struggle for existence shall not crowd out things truly worth living for, and provide enough for education, recreation and saving . . . But now the Board has attempted to unload financial burdens of the railroad managements upon the employees through an inadequate wage that will undermine the health and prosperity of the next generation.

No better statement of the cause leading to the strike has been penned. When the blood of soldiers and strikers begins to flow, let it be remembered that this carnage was begun when a Federal Board tried to coerce the railway employees to accept a starvation-wage. It is time to call a halt to this nonsense about "striking against the Federal Government." If we are forced to drag in the Federal Government, let this be done by noting that this strike began when a Federal Board decreed starvation-wages for a group of workers.

Labor and capital are now under arms. The appeal to force settles nothing, and no industrial peace can be lasting unless it is based on justice and charity. But we Americans seem to learn little from the bitter past.

Miss Murphy of Boston

PSYCHOLOGISTS discourse learnedly of the herd-instinct. The culmination, as the learned Von Sketeler argues, is the mob. Gathered in large numbers men do things they would be too proud to do, or afraid to do, or which they would never think of doing, if left to themselves. To the moralist may be assigned the task of assessing individual responsibility, and a very pretty task it is.

Most Americans like to think that they can stand on their own feet. They resent the imputation of a large participation in the herd-instinct as they resent the imputation that they lack a sense of humor. Some Americans qualify. They do their thinking for themselves. They do not reach conclusions after counting heads. They count reasons. Their logic does not teach them that an assertion is true whenever a majority asserts that it is true. In the face of a howling mob, *impavidos ferient ruinae*, and they are willing to take the consequences. Of these hard-headed persons, Miss Murphy of Boston heads the roll for the year. Who or what Miss Murphy may have been is to be judged by what she now is. Technically, she is a Boston schoolteacher; in any case, she is not one of the herd.

For on or about the third day of July, about 5,000 members of the National Education Association were gathered

in Boston. Miss Murphy was not merely one among 5,000; she was the one among 5,000. When a motion was made to stampede 5,000 teachers into an approbation of that crude bit of legislation, the Towner-Sterling bill establishing Federal control of the local schools, 4,999 of the herd shouted assent. When the echoes had died away, Miss Murphy of Boston, remembering that it was the eve of the Fourth of July, emerged from the crowd and asserted energetically her undying opposition to the Towner-Sterling bill. One feels sure that had the crowd shouted 49,999 affirmative votes, Miss Murphy would have cast vote No. 50,000 in opposition.

It is not well to rest content with congratulating Miss Murphy of Boston. If every man and woman in the United States who is persuaded that we have gone far enough in substituting government by political bureaucracy for the government established by the Constitution, would at once write to Washington his disapprobation of this Towner-Sterling child of Bismarck and Napoleon, the politicians would take notice. For, unlike Miss Murphy of Boston, they make up their minds only after counting heads.

Intellectual Leadership

IN his address to the graduates of New Rochelle College, published in the current *Catholic Mind*, Dr. Carleton J. H. Hayes made a strong plea for intellectual leadership in American Catholic life. "American Catholics," he said, "are far behind the Catholics of Ireland and Great Britain in the influence that they wield in the common life of their nation." For England cannot boast of a Catholic population so large as that of America, nor for that matter can Catholic Ireland, yet the fact remains that the thought of both England and Ireland has felt the force of Catholic principles in the common intellectual life of these nations. In the universities of England Catholic thought may or may not be welcomed, but without question it is there. In modern journalism, economics, literature, sociology both in England and Ireland the Catholic note is heard and the Catholic pulse is beating, for Catholics in both countries can point to names that stand for leadership in the battle that is waged by tongue and pen. Dr. Hayes continued: "There are more intellectual leaders among three million Catholics in Ireland and even among the two million Catholics in England than among the whole twenty million in the United States."

Yet without a large and vigorous intellectual class we shall never influence profoundly the life and thought of America."

A generation or two ago the Catholics of this nation were engaged in an uphill fight. The older American families were entrenched and the newcomers had to battle for the means of existence. Their struggle was a brave one. They built homes and their churches, their schools and their colleges. But the time has come when their descendants should take stock not of their forbears'

achievements but of their own. It is well to think of what has been done, but it is better to think of what should be done now. How many college graduates of twenty years ago, for instance, have made their Catholic college education count in the life of this nation? Are they bringing the message of Catholicism to bear upon the problems that cry for solution in the social and political life of the day? If they hold public office are they distinguished from others in their uprightness, their civic virtue, their fine sense of right and wrong? Can we look over the political history of this nation during the last twenty years and say: "Wherever the Catholic college man has led, he has led as a Catholic, with justice, honesty, and fair dealing characterizing every one of his official acts."

Would it not be decidedly worth while for every Catholic college to survey its alumni list and determine not how many of its sons have held public office, but how many of them have held public office as a public trust, and left their community however small it may be, the better for their having held office? A college that can point to prominent men in every walk of life has reason to be proud. But a man may become prominent but by no means distinguished. The one distinction that the Catholic college can rightly boast of is that its sons in public office have carried the message of Catholicism into public life. This implies intellectual Catholicism that is practical and not merely theoretical, a habit of mind that deepens into character and speaks in the legislative assembly, the executive mansion, and the important though quiet duty of the plain citizen in casting an intelligent vote.

In the same issue of the *Catholic Mind* in which Dr. Hayes' admirable discourse is printed can also be read the stimulating address that Mrs. Nora Cotter Brosnan gave last month at the Mount St. Vincent College commencement. The speaker earnestly reminded the young ladies who were graduating that they could not be the women whom the Church most needs now in this land unless they remain ever faithful to "The Four Loyalties," namely college, home, country and God. The two addresses deserve many readers.

In the Heart of the City

IN many respects New York falls short of meriting the title of the Pentecostal City. The name belongs, rather, to those great centers in the West, Pittsburgh and Cleveland, where God is honored in many tongues and by divers rites. New York is better fitted to claim the designation of the Babel City. A recent digger into statistics, not musty but fire-new, discloses the fact that there are only 1,164,834 "natives" in the city of New York, and 4,264,629 foreigners. Scarcely a nation or tribe in the whole world is without its representative, and many of them have their own quarters of the city in which a little of the old land is reproduced under a foreign sky.

Among the various tribes, the Russians come first, numbering 994,556. The census calls them "Russians," but

the natives commonly designate them "Jews." They could form a city larger than Warsaw, and they fall short of the native Americans by only 170,000. The Italians with 802,893, or about 100,000 more than Naples, the largest city in Italy, come next. Then about 637,744 Irishmen make the life of the metropolis brighter and more vigorous, and are flanked by the Germans and the Hungarians, each with a total of about half a million. Evidently, New York is not an American city. This circumstance, however, should not deter intending travelers from paying the metropolis a visit. In very many sections of the city the visitor can get about quite easily with only an elementary knowledge of Yiddish or Italian, and in all the large establishments, as well as at the railway stations and the piers, English of a sort is spoken, and fairly well understood.

But only in tongue is New York a Babel City. Jew and Gentile, Greek and Egyptian and Italian live side by side with the inconsiderable native in perfect peace and harmony. No large city is so free from crime and the external manifestations of evil, a fact all the more remarkable when it is remembered that New York is a seaport continually filled with visitors, a fact, too, astonishing to visitors who have been led to believe that New York is a modern reproduction of the Scriptural cities of the plain. And if the visitor asks the reason, perhaps he can find it in the *clear than ever* Catholic colleges, schools and churches with which, said a bigot not many years ago, the city is "infested." Today the infection has spread deeper. There is evil in New York, no doubt. But when the visitor witnesses the crowds that throng our temples, even on week-days, or passing by a down-town church sees hundreds of men and women on their knees, making their daily "adoration" before their Eucharistic Saviour, it will not be difficult for him to find the Lord, not walking upon the waters, but walking daily with His people in the heart of the Western world's metropolis.

Man's "Animal Mind"

THE devotees of the evolutionary theory are not always so frank and logical as was Dr. Robinson, of the New School of Social Research, in his address before the American Association for the Advancement of Science. He put the position of the moderate evolutionists fairly well when he said:

It is the extraordinarily illuminating discovery of man's animal-hood rather than evolution in general that troubles the routine mind. Many are willing to admit that it looks as if life had developed on the earth slowly, in successive stages; this they can regard as a merely curious fact and of no great moment if only man can be defended as an honorable exception. The fact that we have an animal body may also be conceded, but surely man must have a soul and a mind altogether distinctive and unique from the very beginning, bestowed upon him by the Creator and setting him off an immeasurable distance from any mere animal. But whatever may be the religious and poetic significance of this compromise, it is becoming less and less tenable as a scientific and historic truth.

Dr. Robinson, it may be noted in passing, has, presumably, that modern accomplishment called "the scientific mind" and hence is not transgressing the demands of becoming modesty when he lifts himself to a plane quite above the "routine mind." It is rather bewildering, however, to hear a philosopher refer to the knowledge of "man's animalhood" as an extraordinarily illuminating discovery, for philosophers have never failed to recognize that man in some sense at least is an animal. He may, perhaps, be pardoned, in view of the present-day confusion of psychological terminology, for his curious distinction between mind and soul; but it is surprising in the extreme for a man of science to betray such ignorance of the commonplaces of common-sense philosophy as to imply that the grounds for holding the necessity of an immediate creation of the soul are solely religious and poetic. His further statement that the "compromise" between man's animalhood and his spiritual soul is becoming less and less tenable as a scientific and historic truth, is of course a pure assumption, destitute of solid foundation.

The individual views of any particular man are not so important that they call for comment, but the disquieting thing about the address of Dr. Robinson, is the pressure he puts upon educationists to make a thorough overhauling of educational methods and to disregard the resentment of timid parents. He wishes teaching to stimulate thought and to furnish new and constructive ideas. What are the new ideas he has in mind, appears from the following: "Such well-tried old terms as the will, consciousness, selfishness, the instincts, etc., when reinspected in the light of our ancestral background and embryological beginnings, all look different from what they once did." The fact is that to the apostles of the new education the old terms do look different. Were they in bad faith, their influence might perhaps be somewhat discounted. Their very sincerity and their dedication to their humanitarian task makes them a menace.

If man has an "animal mind" there is an end to free-will and responsibility and sin, and immortality and redemption and the whole content of Christianity. Parents who are thinking of putting their boys and girls into the hands of men like Dr. Robinson, would do well to be timid in the face of the thought that they are exposing their children to the loss of the Christian Faith, not that there are solid reasons for abandoning the "well-tried old terms," but because young, immature and impressionable pupils will drink in the poison, which is all the more dangerous from its radical and reactionary flattering of pride, without taking the antidote. They will hear the objections without ever hearing the answers. To place young persons in so vitiated an atmosphere is nothing short of a crime. Why is it that parents who would never expose their offspring to infection with smallpox, will and do expose them with a light heart to the far greater danger of moral contagion?

Literature

John Peter Calloc'h's Poetry

THE Celtic Peoples! Yes; they still exist, they must still be spoken of in the plural, calamitous as has been their passage across the sea of time. Some three centuries before Christ, when Rome was still squabbling with her Italian neighbors, the greater part of Europe lay in their hands. Ireland was Celtic and so were England, Belgium, Holland, Western and Middle Germany, France, much of Spain, Switzerland, Northern Italy, almost all Austria, Illyrium, the lands along the Danube, and even settlements on the Vistula. Later they invaded Greece, sacked Delphi, crossed the Hellespont into Asia Minor, where a certain number remained to become the Galatians of Roman and of Biblical history. It is useless to recount the story of their misfortunes. "Their resistance," to quote the words of the great Celtist, D'Arbois de Jubainville, "was often glorious, sometimes heroic, always futile." Disaster followed disaster until all that survived was a remnant, clinging, as it were, with its fingernails to the edge of the Western world. That remnant, as is well known, is divided into four distinct branches, the Irish, the Scotch Gaels, the Welsh and the Bretons. The native languages of these four groups are still Celtic. Irish stands to Scotch, Gaelic and Welsh stands to Breton roughly in the relation in which Italian stands to Spanish; between Irish and Welsh the difference is as great as between English and German.

Of recent years, these remnants of a luckless people have drawn more closely together and Pan-Celtic congresses have been held to symbolize their growing spiritual union. A serious blow to one is now felt as a serious blow to all. Unfortunately the World War did not pass without adding to their losses. Since 1917, the Celtic peoples have been mourning the premature death of one of their most promising writers, the Breton poet John Peter Calloc'h. The life and work of this high-souled and gifted young Celt deserve to be known more widely in the Catholic world.

John Peter Calloc'h was born in 1888 in the isle of Groix off the Breton coast. His father was a fisherman of the seas; his mother tilled the tiny farm which the family had the good fortune to possess. Both were Catholics with a Catholicism hard to be paralleled outside of Brittany and Ireland. The father, indeed, in early life, had had a vocation to the priesthood, but had been compelled to abandon it owing to lack of means. John, with the help of a good priest, had been able to enter a secondary school at eleven, where he studied for six years with exceptional brilliancy. Meantime, the sorrows of life had come to trouble his young heart. His father was drowned as the result of a boating accident. One sister and then another fell sick and died after long and painful illnesses.

The beloved home was desolate. John himself had conceived a passionate desire to become a priest, but his health broke down and the desire had to remain unrealized. Accordingly he took up a position in a teaching establishment, first at Rheims and then at Paris, continuing at educational work until the call to arms came. He had an extraordinary talent for poetry and a wonderful mastery of Breton verse and idiom, so that in a short time he became the leading poet in the language. When the war broke out, he was put in the auxiliary section, owing to his weak health, but he insisted on being sent to the front. Leave for this was secured. His ability and bravery won him praise, decorations and a commission. A shell brought his life to an end on Easter Tuesday, 1917, when he was not yet twenty-nine years old. A fairly substantial book of his poetry, with appreciations from three of his friends, René Bazin, the Celtic scholar Loth, and the Breton writer, Pierre Mocaer, appear in 1921.

Calloc'h's poetry, like his life, bears evidence of his intense love for God. The preface to his last collection of verses is as significant as it is simple; it is just the Sign of the Cross. The collection itself he calls "*Ar en Deulin*," "On bended Knee," from the first poem, which is a magnificent call to men to adore and to praise their Creator. For Christ Our Lord he had a touching affection. The hard-heartedness of the comfortable citizens of Bethlehem, the birth of the Divine Infant like a beast in an open shed, bring tears to his eyes. He grieves to think that the world had not changed. "Today, too, O sweetest Child, Thou art an exile everywhere. But if chased from every land come and dwell on the Breton shore. Come and dwell in our humble homes. There every door like every heart is open to receive Thee. Thou wilt find nor silk nor gold nor mansion, for Poverty is the Breton Queen. But, Infant Jesus, Thou wilt find what is rare in the world today—love, deep and true, strong love that will not die."

Like all great poets, Calloc'h stands filled with awe before the majestic works of creation. "At the beginning of all things when the common father of mankind was as yet but clay in the midst of clay God raised to Himself three cathedrals, the sea, the forest, the mountain. No other sanctuaries can compare with these, and since man with his sorrows has been on earth, it is from these three sanctuaries that the most fervent prayers have gone up to God. I have seen Him in the immensity of the sea, I have recognized Him on the mountain summit, I have admired His craftsmanship in the towering forest. These three works cry the name of their Creator and draw a prayer from the most hardened heart, as the steel draws fire from flint. No picture can compare with a picture signed by God's own hands." The poet describes how, in the

cruel days of war, he heard Mass one day in such a cathedral. It is the forest of Compiègne:

Six o'clock; the morning is still clouded in mist. No bell has rung to call us to the Holy Sacrifice and yet men are gathered around the wooden altar. Yes, two hundred of my regiment hunger for the Bread of Life; they are come to their God. It is a joy to see them in such numbers here. And what fervor! Their beads are in their hands, the beads so beloved of the families in our Brittany. I could watch them for hours without growing tired; how beautiful the face of my people is when raised to God! The light of prayer is on their brows. . . . "In due course the moment comes to approach the Holy Table." Christ comes. Noiselessly, slowly, the two hundred Bretons come to the Consecrated Host, receive the Consecrated Host, return with the Consecrated Host. Each is occupied with his own thoughts; all else is put aside. Each has his needs to tell the Heavenly Father, each his own particular trouble to confide to the Beloved. But being Catholics their prayers are united, are one. . . . I see the flitting Angels take their prayers to the Saints of Brittany, to the Saints of France, and then the Saviour gaze down on Brittany and listen.

His enthusiasm for his native Brittany, the land of faith and love and quiet churches and Christian pity, passed all bounds. He was loyal to France, and sealed his loyalty with his blood, but he could not forget that France had deprived his people of their liberty, despised their race, proscribed their language, sought to drive God from their altars and thus drag them with herself along the dark ways of ruin. Of this he speaks with feeling; sometimes, indeed, with bitterness. His description of France as a lone woman, rocking an empty cradle, and singing the while a pagan lullaby to Voluptuousness, deserves to be recorded. For Paris, with its flighty indifference to the deeper meaning of life, its fast and doubtful pleasures, its selfishness and its luxury, he had a real detestation. He conceived the city, with sailor mind, as an unknown and dangerous sea, and sought for isles of safety. Three such isles he found: the "Isle of the Poor," the Church of Notre Dame, the "Isle of Nations," the Basilica of the Sacred Heart, and the "Isle of Angels," a tiny Benedictine chapel in the Rue Monsieur. "O Christ whom I adore, blessed be Thou for having caused me to be born into a Catholic race, a race faithful to Thy Commandments. Blessed be Thou for having created me a Celt. Blessed be Thou for having cast in the wild ocean of life such isles as these, for the consolation of the sons of men, where, like the turtle-dove hiding its little ones in its nest, we may set our poor thoughts to rest."

He loved the Celtic race in all its branches, with, very naturally, an especial love for Ireland. "Other races mock at us, because we have never known how to amass temporal riches. 'The Celts,' they claim, 'are an inferior people, always conquered in the merciless struggle for life.' What they say is true. We do not strive for money; we are poor. Blessed be our poverty. A blessing on that poverty which has preserved in the heart of our race three qualities which render man more manly: pity for the weak, strength of soul in misfortune, belief in the justice of God."

JOHN RYAN, S.J.

CONQUEST

He said: "Come after Me." But I: "Not yet;
My helm is broken and my banner torn.
My brow with blood, but not the foe's, is wet,
And all my stricken spirit is forlorn.

"I will go forth again unto the field
And do great deeds in sight of all the world,
I will make all to Thy dominion yield
And know Thy ensign by my hand unfurled."

"So have I fought, but ever to defeat.
I am unhorsed, disarmed, spent utterly,
Yet hear, amid the trumpets of retreat,
"I have sought thee and not thy victory."

BLANCHE MARY KELLY.

REVIEWS

Saint-Saens. By ARTHUR HERVEY. New York: Dodd, Mead & Co.

In the death of Camille Saint-Saens a few months ago, musical France lost one of the most distinguished composers of the last hundred years. Previous to his time, the French school of music had produced little of a serious character because there was little demand for it. Boieldieu, Auber and a few others less well known had turned out a number of light operas that tickled the public fancy, but they produced little that was destined to live beyond themselves. Great symphonies, sonatas, string quartets and serious music for the pianoforte such as France was to see in the next fifty years were up to that time almost exclusively German in origin. Musical form, as such, had small place in the work of those whose business, or vocation, it was to supply the concert stage and theater with means of entertainment. Saint-Saens introduced a serious note into music, and while perhaps his genius did not reach the height generally conceded to his illustrious contemporary, Caesar Franck, he did much to make the work of that gifted composer possible. His talent for music was manifested at a very early age and his maturer years fulfilled the promise of his youth. He reached the advanced age of eighty-six years, and in spite of the fact that he filled the post of organist at the fashionable Church of the Madeleine in Paris for nineteen years, and gave many piano concerts in France and England, he found time to compose a variety of works which attest the great versatility of his genius. "For great assimilative power, for versatility, for clarity of expression and a finish and finesse peculiarly French, Camille Saint-Saens was certainly one of the most remarkable musicians of the nineteenth century." Mr. Hervey's book, the first written in English devoted entirely to the life of Saint-Saens, is both concise and comprehensive, well planned and well written. F. R. D.

Our Navy at War. By JOSEPHUS DANIELS. New York: George H. Doran Co., \$3.00.

The part the American navy played in the war is well told in this book. Facts are brought out that are familiar to readers of war-books but other facts not generally known are now set down with the authority that the writer's position gives him. One thing stands out clearly. The submarine was baffling the Allied navies until American policies were adopted. The North Sea mine-barage and the convoy system, the depth-bomb and submarine hunting were American ideas, and were the principal factors in meeting the U-boat menace. One question is left unanswered. What were our own submarine accomplishments? for if we developed successfully this weapon of warfare, there is no record of it.

A very striking speech of President Wilson to the officers of the fleet is contained in the chapter entitled, "President Wilson as a Strategist." On August 11, 1917, the President on the quarter-deck of the Pennsylvania declared: "I take it for granted that

nothing that I say here will be repeated and therefore I am going to say this: Every time we have suggested anything to the British Admiralty the reply has come back that virtually amounted to this, that it had never been done that way, and I felt like saying, "Well, nothing was ever done so systematically as nothing is being done now." The President's ability in strategy, his unflagging interest in every detail of war activities, his broadness of vision are emphasized by Mr. Daniels throughout this chapter. Records and statistics reveal the tremendous organization back of the movements of troops, ships and munitions. The American reader will read these pages with pride. Whatever mistakes were made there stands out the patent fact that America did a big task well. Without American cooperation the war would have had another ending.

G. C. T.

Random Memories. By ERNEST WADSWORTH LONGFELLOW. With Illustrations. Boston: Houghton Mifflin Co. \$4.00.

This pleasant book is from the pen of Longfellow's artist son, now a man of more than seventy. The author's earlier chapters will probably prove of most interest to general readers, for he sets down his recollections of the poet and his friends together with an entertaining description of Cambridge as it used to be during the Civil War period. The latter half of the volume is chiefly made up of Mr. Longfellow's account of his travels in Europe and Egypt and his opinion of his own paintings and those of other contemporary artists. The author apologizes in his preface to the "best minds" among his readers who will probably find the book "hopelessly frivolous." Indeed, his nineteenth-century addiction to unabashed punning will make the judicious grieve. Mr. Longfellow recalls his own historic *mots* with disarming naivete, but many of the anecdotes he tells about his father's distinguished coevals are amusing enough. Here is one, for example, of a Bunker Hill speech:

Mr. Everett, who never neglected any possible point that might be made, carefully sought out an old survivor of the Battle of Bunker Hill, and invited him to sit on the platform during the oration. He also requested him to rise at a certain passage where he spoke of the few remaining soldiers who had taken part in the action. Much to the old veteran's astonishment, however, when Mr. Everett had come to that part of the address and he had risen according to instruction, Mr. Everett suddenly turned upon him and in thunder tones exclaimed, "Sit down! Sit down! It is fitter that we should stand"; whereupon the old man, much perplexed, sat down, but the point had been made amid great applause.

There is another diverting story about Dr. Huntington, who when a Unitarian minister got his flock to subscribe to a chime of bells for his chapel. But before the bells were ready, Dr. Huntington had become an Episcopalian parson, so he set up the chimes in Christ Church, Cambridge. Mr. Appleton, a famous wit of the town, only remarked: "Turn again Huntington, Bishop of Boston." But he became Bishop of Western New York instead.

W. D.

Italy Old and New. By ELIZABETH HAZELTON HAIGHT. Professor of Latin, Vassar College. New York: E. P. Dutton & Co. \$2.50.

The author of this charming book, it is clear, was well equipped for deriving a great deal of pleasure and profit from her sojourn in Italy, for she brought along a sympathetic heart, a discerning eye and a well-stored mind. It was Miss Haight's delight to read again in their very setting the classics she teaches, so we are allowed to share with her the impressions she received as, Horace in hand, she walked through the forum or made a pilgrimage to the Sabine farm, visited Syracuse with Thucydides, reread Catullus in Sirmio, or Ovid in Sulmona, or chose Vergil as her *cicerone* in her tour of the peninsula. Particularly interesting is the author's description of "Spring in

Sicily," where so many civilizations have claimed the island and left their stamp and where the maidens still celebrate, as they did ages ago, the carrying off of Persephone. Lovers of the classics will especially enjoy Miss Haight's volume for she has the gift of making live again the scenes the ancient poets describe.

But the author has quite as keen and appreciative an eye for the loveliness of modern Italy. Though not a Catholic, Miss Haight finds very attractive the people's devotion to Our Lady, the centuries-old churches appeal to her and she vividly and reverently describes a First Communion and the blessing of the lambs at St. Agnes'. Miss Haight's chapter on "The Aspirations of Italian Women" could be simply condensed, she says, into the remark: "But every Italian woman has one and the same aspiration—husband and home." Shakespeare, we are told, is more given in Rome than in New York. "The Italians," concludes the author's summing up of their dominant characteristics, "personally and as a nation, so respect the right to be oneself, that self-expression is tolerated alike for individual and group. Sensitiveness to beauty is another part of the national heritage in a country where from childhood men have the esthetic senses stimulated by nature and by art."

W. D.

Life and Letters of Archpriest John Joseph Therry, Founder of the Catholic Church in Australia. By Rev. ERIS M. O'BRIEN, Professor of Australian History in St. Patrick's Ecclesiastical College, Manly. Sidney: Angus & Robertson, Ltd. 25s.

Last October, the Catholics of the great Pacific Island Commonwealth celebrated with an elaborate ceremonial the centenary of the founding of their first church. The story of that now imposing fane is a veritable romance. Except, perhaps, the fidelity with which the handful of pious Japanese kept the Faith during their centuries of persecution, there is nothing in mission annals so inspiring as the chapter of Cardinal Moran's "History of the Catholic Church in Australia" that details the long years' vigil before the secret tabernacle in what was once the Davis cottage at Sydney, now the site of St. Mary's Cathedral. Most of the pioneer Catholics in Australia were the political "felons" made by the Irish rebellion of 1798. The religious bigotry that had so much to do with their unhappy lot followed them to the Antipodes and harassed them with new and devilish ingenuities. But from their suffering sprang the endurance and vigor that mark the condition of the Church there today.

The first public Mass in Australia was celebrated, on May 15, 1803, by Father Dixon, a "convict priest," in the house of James Meehan, Sydney. There are now in Australia, 1,050,000 Catholics with 2,165 churches ministered to by 1,577 priests. There is an American end to the story, for among the priests in Australia at that time were the Harolds, uncle and nephew, who later made so much trouble here in Philadelphia. It was also largely through the influence of Bishop England of Charleston, that the official persecution of the Australian Catholics was ended and two chaplains were sent out with government sanction in 1819, to attend to their spiritual needs.

One of these chaplains was Father Therry, then secretary to the Bishop of Cork, who volunteered to devote himself to the work of the Australian mission. He died in harness on May 24, 1864, and all the years that came between these dates were filled with the deeds by which, in the words of Bishop Ullathorne, his first superior, "he really kept alive the Faith, set the example of piety in his own person, forced on the authorities the religious freedom of the Catholic people, and even by his excess of zeal paved the way for that civil and religious status in which we now find the Catholic Church in the Australian Colonies." Supplementing Cardinal Moran's history this record of Father Therry's career makes plain the reason and the accomplishment of the progress of the Faith in Australia.

T. F. M.

BOOKS AND AUTHORS

Epistles and Gospels.—Priests will be grateful to their confrere the Rev. Ferdinand Bogner for his handy and attractively printed "Epistles and Gospels for Pulpit Use" (Leo A. Kelly, 214 E. 26th St., New York, \$1.50). Among other features, the work contains the English version of the Latin text as found in the Missal, the division of the text into short paragraphs and the pronunciation of proper names. Were the latter to be generally followed some of the arbitrary forms now prevailing would disappear. One of the more general results of the publication of this handy volume should be an increased care and reverence in the reading of the Scripture from the pulpit. The reading of the Word of God cannot be too well prepared or too well given. Father Bogner's volume will further these two objects. Intended for the priest primarily the "Epistles and Gospels" also deserves a popular welcome among the Faithful.

For Teachers.—The first of a series of "Famous Biographies for Young Readers" is an attractively written life of "George Washington" (Barse & Hopkins, Newark), by Joseph Walker. The great patriot's career is described in such a way that the book should be a good accession to the school library.—John Louis Haney, of the Philadelphia Central High School, has ready a revised edition of his "Good English, a Practical Manual of Correct Speaking and Writing" (Peter Reilly, Philadelphia, \$1.00). The book's 244 pages are packed full of effective remedies, arranged in alphabetical order, for curing all kinds of solecisms "bromides" and vulgarities. School children who know the manual by heart will bear in their speech the stamp of Vere de Vere.—Sisters who will be seeking next fall or next spring a suitable little play for the boys and girls should not fail to examine Marie A. Foley's "The Gift, a Play in One Act" (Samuel French, 28 W. 38th St., New York, \$0.35). The scene of the action is in Judea in Our Saviour's time, and the six well-portrayed characters of the play beautifully bring out His Divine tenderness for the young, the poor and the afflicted.

"Michael Field."—In a good review of Mary Sturgeon's recent book on "Michael Field," the name under which Edith Cooper and her aunt Katharine Bradley, two gifted Catholic ladies, published their dramas and lyrics, the *Manchester Guardian* echoes Lionel Johnson's judgment that, "Michael Field, at her highest point of excellence, writes with an imagination, an ardor, a magnificence, in degree far lower, in kind not other, than the imagination, the ardor, the magnificence of Shakespeare." The writer regards the following poem from the book under review "as deathless as its subject":

Yea, gold is son of Zeus: no rust
Its timeless light can stain;
The worm that brings man's flesh to dust
Assaults its strength in vain:
More gold than gold the love I sing,
A hard, inviolable thing.

Men say the passions should grow old
With waning years; my heart
Is uncorruptible as gold,
'Tis my immortal part:
Nor is there any god can lay
On love the finger of decay.

Bacon and Johnson—"The Modern Student's Library" (Scribner, \$0.75 each) embraces an excellent series of British and American classics which are earnestly recommended to all who are determined to break themselves of the "best-seller" habit. For example, "The Essays of Francis Bacon," which Dr. Mary Augusta Scott has edited with an admirable introduction and notes has been made so attractive-looking a book that any one who has a spark of interest in the study or perusal of that great

Elizabethan's thoughtful English should not fail to buy the volume and then to keep it close at hand to dip into often.

You may break, you may shatter the vase if you will, but the unmistakable aroma of Boswell is perceptible in every line that Boswell wrote. Perhaps this is the excuse which Dr. Osgood of Princeton had in mind when preparing his edition of Boswell's Johnson for the series. As he confesses in the preface, the editor has omitted most of Boswell's criticisms, comments and notes, all of Johnson's opinions in legal cases, most of the letters, and parts of those conversations which deal with subjects now quite forgotten. Dr. Osgood admits that "loyal Johnsonians may look upon such a book with a measure of scorn," but holds that an abridgment will create many new readers who, if they have but a touch of literary taste, will hasten to possess themselves of the complete edition.

Novels.—"Way of Revelation" (Appleton, \$2.50) by Wilfrid Ewart, is an excellent novel dealing with the effect the war had on various classes of people more or less affected by it. The picture presented by the author is very vivid in its portrayal of the physical characteristics of the war, but this is emphasized only as a background for the mental and moral reactions which accompanied it. The theme is the testing of men's souls and women's in the crucible of England's anguish, and the story carries conviction. The strong are unsettled, the superficial manifest unsuspected depths, the frivolous increase in frivolity or are sobered by pain, the unstable drift more or less hopelessly, the selfish amass fortunes, the generous sacrifice everything. The war tore away the mask of convention, and revealed souls as they were. As a psychological study the novel has great merit; it also holds the interest from beginning to end; there are characters in it well worth meeting, and it is not more depressing than the truth demanded.

"Best Laid Schemes" (Scribner), by Meredith Nicholson, is a collection of six short-stories, amusing or mysterious, and all interesting in a light-hearted, superficial way. The author has a facile pen and a clever way of creating impossible characters and absurd situations. Arabella, the fugitive maid, who holds a ridiculous house-party, and the millionaire banker who has an incurable fondness for crooks, are both entertaining. The book will while away an idle hour very pleasantly.

Any American boy called "Adorable Jack" (John W. Winterick, Columbus, \$1.25), the name which handicaps the little hero of M. DeL. Kennedy's new story for children, would be likely to suffer many afflictions at the hands of his playmates. However, the "Adorable," a sort of Fauntleroy, has interesting adventures and there is a small girl in the book who has thrilling experiences too.

Readers of twenty years ago will remember "The Art of Disappearing," by John Talbot Smith. At the time of its publication it was regarded as the author's best book, and may still be so considered. Since the title was somewhat misleading, the book, like the hero of the story, has appeared under a new name, "The Man Who Vanished" (Blase Benziger, \$1.75). Though many of the public characters and the political incidents which are skilfully worked into the narrative are not so familiar to the present generation, it is an interesting story, artistically told, and well deserves to be reprinted.

Mark Twain's varying moods are reflected in "The Mysterious Stranger and Other Stories" (Harper, \$2.00). The best illustration of Mark Twain's humor is given in the extract from "Captain Stormfield's Visit to Heaven." "A Horse's Tale" is a clever blend of humor and pathos. The book-jacket announces that the author's real philosophy of life is found in the "Mysterious Stranger." More's the pity, for there is no philosophy of life in it at all. Cleverly written and in many ways weird it makes life's realities phantoms and reduces human personality to a thought.

Education

The Towner-Sterling Bill in Boston

IT was the Mad Hatter or perhaps the March Hare who remarked as he dipped the watch into the tea that he had anointed its mechanism with the very best butter. Despite his care, however, some crumbs had gotten into the butter, and the subsequent bath in the tea was unable to restore the status *ante quo* in which the little instrument had ticked off the seconds with admirable accuracy. Mr. Hoke Smith, of Georgia, if a parallel may be instituted, essayed some years ago to treat the school question with the very best butter, and on being sent in disgrace from the table, his colleagues, Messrs. Sterling and Towner, had recourse to the tea. But the Towner-Sterling bill is bettered no whit by the process. You may break, you may remodel, as you will, but as long as you insist upon a Federal Secretary, with the powers, direct and implied, which are conferred by the Federal education bill, you cannot escape the bane of an unconstitutional Federal control of the schools within the States.

As was expected, an approbation of the bill was galloped through by the National Education Association, but the Boston newspapers galloped not, except in the direction of a condemnation. Three thoughtful editorials, two appearing in the Boston *Herald*, and one in the *Transcript*, are worthy of notice. The position which they take is, practically, that which AMERICA has defended for nearly four years. "Should the National Education Association," wrote the editor of the *Herald* on July 2, "either adopt resolutions favoring the Towner-Sterling bill, or send out from Boston its members poisoned with the virus of Socialism and bureaucracy emanating from that bill and from proposed legislation of similar import, it will have done a wrong to the cause of real education from which, perhaps, there will never be recovery. More than that, it will have stirred into virulent activity, all the sectarian animosities which invariably follow upon attempts to control by government the character of teaching in the American schools."

What the editor says in the closing lines receives confirmation from the eagerness of the Ku Klux Klan and certain jurisdictions of the Masons to use the Towner-Sterling legislation to destroy the private schools, thereby replacing educational freedom by educational bureaucracy. The *Herald* continues: "Should the bill become law, and should it be accepted by the States, it would be a deadly blow at the Federal Constitution. It would be another step toward the subordination of the government of the respective States to the activities of partisan and sectarian bureaus located at the Federal capital, where they cannot be in close touch with conditions in local communities. It will be a step toward tyranny through Socialism, and a long step toward the disintegration of our Federated Republic. . . . We earnestly hope that the National Education Association will serve notice on the Towner-Sterling

propagandists, as well as on all other propagandists, that they are not wanted in the Association's meetings. The teachers owe it to the people of the United States, whose children will some time determine the destiny of the United States, to make sure that insidious doctrine, fatal to the perpetuation of our form of government, shall not be inculcated through any agency of theirs. The bill will poison education with politics and sectarianism. Our schools must be kept free from both."

On July 6, the *Herald* again returned to the attack, first quoting from a speech delivered in Faneuil Hall on July 4, by Mr. Jeremiah Burke, superintendent of the Boston public schools. "Prussian militarists," said Mr. Burke, "disregarded the lessons of Alexander, Hannibal, Caesar and Napoleon. They strove to establish an absolute State. Bismarck proclaimed that the schoolmaster was abroad in the land, but the schoolmaster was not free. He was an officer of the State, compelled to do the bidding of the State. What he should teach and how he should teach, was prescribed by the State. All the agencies in the State became subservient to the military clique. In fifty years the thought of the people was distorted in conformity with despotic theories. The State was apotheosized." In the activities of the Towner-Sterling propagandists, the editor of the *Herald* found the same Bismarckian energy and purpose. "The educational bills, however modified," he wrote, "propose to bring within the scope of the Federal Government all educational activities. . . . There is no such thing as compromise or middle ground. Either the individual States must determine their own educational methods, or the Federal Government must control the States. The two systems cannot be combined. When the States begin to look to Washington for funds with which to stimulate their public schools, they will inevitably look to Washington for guidance as to how those funds shall be expended."

In this point, the *Herald* errs by understatement. Apart from the control of the schools which would flow from the tremendous patronage exercised by the Secretary of Education, the bill in specific terms compels the States to meet the standards set by the Federal authorities, and directs the Secretary to withhold all appropriations, when "in his judgment" the State has not fully complied with requirements fixed by Federal enactment. This is the essence of the bill, and it constitutes, in the full meaning, "Federal control." Until it is changed, clauses which make a show of prohibiting "Federal interference" are mere empty words.

"We have been criticised for saying," continues the *Herald*, "that this Federal interference or assistance—it makes no difference which word is used—would mean the injection of partisanship into education. Does any advocate of the bill believe that a Republican administration would place any other than a Republican in charge of the educational bureau, with its limitless opportunities for political propaganda; or that any Democratic administra-

tion would place a Republican in such a post of partisan advantage?" The almost unbroken practise of more than a century of American politics dictates that the President be surrounded by advisers and administrative heads of his own political creed; further, the replacement of the late Democratic head of the Bureau of Education by a Republican, shows that the *Herald's* fears of political domination is by no means groundless. Today we gild the process with euphemisms, but it still remains true that in Federal politics, to the victors belong the spoils.

On July 8, the Boston *Transcript*, after expressing its general agreement with the arguments against the constitutionality of the Towner-Sterling bill, states from a new angle the objection that the bill is an unjust burden upon States which cheerfully support their own schools. "The objection to the bill . . . is to be found in the fact that money raised by taxation in Massachusetts" as well as in other progressive and self-reliant States, "would be offered by the Federal Government to the smaller and less populous States in the form of a bribe, and in return for the surrender of a birthright of the State, which, under the Constitution, is entrusted with safe-guarding the freedom of education within its borders.

"No State in the Union would willingly and without reward surrender the control of its public-school system to a Federal bureaucracy at Washington, or expose its public-school system to alien meddling from Geneva. *The only consideration which would tempt a State to make this surrender would be the offer of a bribe in the form of a liberal Federal subsidy* of precisely the sort that the Towner-Sterling bill provides for. Caught between the upper millstone of such a temptation, and the lower millstone of the rising cost of government everywhere, the poorer and less populous States of the Union might and probably would, surrender their birthright in return for such a bribe.

"The people of Massachusetts in the past, have, as we have said, gladly contributed from their earnings toward the development of the less wealthy States of the Union, and that will always be the generous spirit of the Commonwealth while it remains true to its traditions. But the people of Massachusetts never have contributed knowingly and willingly, and willingly and knowingly never will contribute one cent to be expended by the Federal Government anywhere in the United States, in the form of a bribe to a State to surrender that part of its birthright which gives to each State absolute control of its public-school system."

By its unanimous rejection of the educational bill's twin, the outrageous Sheppard-Towner maternity act, the Commonwealth of Massachusetts "has done the greatest thing it ever did since it flung the tea into Boston harbor." The spirit in each historical incident was the same: the determination to safeguard independence and proper local self-government. If that spirit is not fostered in the other States, the government founded on the Declaration of In-

dependence and established by the Constitution will soon be a thing of the past. "The one outstanding danger of the day," wrote President Harding in 1921, "is the tendency to turn to Washington for the things which are the tasks or duties of the forty-eight Commonwealths." And the head and front of this outstanding danger is the determination of the propagandists to subject, through bribery, the American school system to the control of a political bureaucracy centralized at Washington.

PAUL L. BLAKELY, S.J.

Sociology

Institutional Care and Probation

A LOCAL division of that glorious society, the Brooklyn Council of the Society of St. Vincent de Paul, publishes in its sixty-sixth annual report some excellent reflections on the wayward and neglected child. Like the poor, the neglected child is always with us, and in a majority of cases, the neglected child is the child which soon appears in rags and tears before the juvenile court. Upon the wisdom of the treatment adopted by the court and the fidelity with which it is administered, depends the future of that child. He may become a menace to society, or a man for whose presence the community is bettered.

Often, as the report tells us, the problem is very simple. The parents are not bad, but merely thoughtless, and when attention is directed to the child a reformation will follow. In other cases, it will suffice to place the child under the care of a probation officer, allowing him to remain in his own home. Yet while the good which a zealous and intelligent probation officer can do is very great, it is evident that conditions frequently exist in which something more constant and intimate is imperatively necessary. The most common instance of this kind is a home in which improper conditions, caused by a bad father or mother, exist, and in which there is no good reason to expect an improvement. "The good influence of an occasional visit," says the report, "is thus nullified by the daily example at home. It is not to be thought that any court officer can find time to teach a boy his prayers, or instruct him for the Sacraments, or call at his home on Sunday mornings and bring him to Mass and Sunday-school." Yet we Catholics, along with the keener-visioned of social reformers, realize that without the aid of religion, there can be no real reconstruction or salutary growth. When home conditions are bad, probation is simply futile. What the child needs is either commitment to some private home which can properly meet the situation, or to an institution.

Unfortunately, the last few years have witnessed the growth of a most unreasonable prejudice against institutional care for the child. True, no one wishes to remove a child from family influence when it can be avoided, yet even the most normal home sometimes discovers that nothing will save one of its unruly little members but "a boarding school." In other words, the child needs institutional care. Very regrettably, this short-sighted preju-

dice is but too evident in many juvenile courts. The result is that children have been allowed to remain in homes that were homes only in name, while others have been assigned to homes that could qualify only because the popular pressure put upon the investigator made him over-ready to turn a blind eye to their obvious unfitness. If a competent probation officer has fifty children under his care, he has enough to tax his energy and all his resources. But in how many American cities, those rank breeding-grounds of the neglected and delinquent child, is the number restricted to fifty? As a result, commitment of the child to an unfit private home deprives him of the opportunity for development along religious and educational lines given even in the poorest institution. For some cases early institutional care is the only remedy; if deferred, a cure is almost impossible. Commenting on a condition which is becoming common, the Brooklyn report quotes an argument given by the president of the New York Jewish Protecory:

In these days, boys with incipient criminal tendencies which are usually responsive to correctional influence, are too often committed to the Hawthorne School only after frequent probations and short-term commitments to some other institution. As a result we are receiving greater numbers of the hardened type; that boys in their teens may be so styled is amply proved by frequent accounts in the newspapers of offenses committed by them.

Quite curiously as the Brooklyn report notes, the agents and agencies which oppose institutional care for the delinquent and neglected child most bitterly, usually display a tendency to attribute delinquency to mental inferiority. Yet "if these theorists had their way, almost every wayward child who reached the court would be put in the feeble-minded class, which would mean commitment to an institution." In most instances this contradiction is clearly traceable to an anti-religious bias.

The fact is that we have yielded far to a sentimentality, which is not kindness but cruelty, in dealing with the wayward or the neglected child. "Even the worst kind of a family is better than the best institution" is the phrase in which this sentimentality lives. If by "the worst kind of family" is meant a poor, but thrifty and God-fearing domestic society, in which the child will be forced to work for what he gets, but in which, also, he will be given a training in religious belief and morality, the phrase is generally true. But no home can be considered satisfactory, no matter what material advantages it can offer, if it neglects this absolutely necessary training. No man would conduct even so humble a business as rag-picking on sentimentality, but some there are who apparently consider that a work so Divine as the formation of a child for society and for God can safely be planned and executed on this shifting and deceptive emotion. It is a serious error to condemn without reserves institutional child-care. In some instances, it is the only way of saving the child. What we regret is not the institution, but the causes and conditions which make it necessary.

P. L. B.

Note and Comment

Intelligent Work for the Colored Race

THE little Catholic quarterly, the *Colored Man's Friend*, recently announced the completion of its twenty-fifth year. During this period, it was instrumental in bringing about the erection of a temporary school accommodating fifty colored pupils. Through the heroic personal efforts of its editor, the Rev. P. L. Keller, and the donations of that great benefactress of the colored race, Mother Catharine Drexel, this primitive institution was succeeded by the handsome and commodious building of the Holy Rosary Institute, an industrial school for colored girls at Lafayette, La. The purpose of the little quarterly, with a subscription rate of only twenty-five cents a year, has constantly been the establishment and maintenance of such an institution. Industrial training schools for children of limited means and for those who may wish to prepare for the teaching profession and other avocations, are regarded by the editor as a necessary adjunct to missionary work among the colored people. Six religious vocations have already resulted in less than six years from the new institution in Lafayette.

Progress of Catholic Medical Missions

THAT a great step forward in the progress of Catholic medical missions was taken at the recent convention of the Catholic Hospital Association is the unanimous conviction expressed by all who have been interested in this most important feature of the Church's apostolate. The mission cause was officially represented on the convention's program by a paper on "The Hospital as a Missionary Agency," read by Floyd Keeler, Field Secretary of the Catholic Students' Mission Crusade, in which organization for missionary work was urged especially upon the student-nurses in our hospitals, and one entitled "The Catholic Lay Medical Apostolate in the Foreign Missions" by Paluel J. Flagg, M.D., of New York. Dr. Flagg urged that there is no nobler mission work to which our Catholic hospitals might address themselves than having a "medical mission unit" equipped by them, sent into the field and supported by their efforts. As an immediate result of these papers and of much missionary discussion among members of the association and others present, came the adoption of a resolution going on record as favoring a Catholic medical apostolate, and appointing a committee of representative physicians and Sisters, which should, during the coming year, confer with heads of mission organizations, and determine what seem to be the best means of cooperating in this field.

To have so powerful an organization as the Catholic Hospital Association commend this cause is no small thing; to hear the enthusiastic approval expressed by individual members of that association is a great additional encouragement. The little body of Catholic medical mis-

sionaries now in the field, probably hardly a dozen the world over, may feel that their self-sacrificing lives are not being lived in vain.

Lincoln and His Critics

IN his speech at the dedication of the Lincoln Memorial, President Harding quoted a characteristic paragraph from a letter written by the great war President. It was the lot of few men to be forced to listen to so much unsolicited advice and to receive such unmerited criticism. But he took what was profitable from both, and only replied to attacks when some great principle was at stake.

If I tried to read, much less answer, all the attacks made on me, this shop might as well be closed for any other business. I do the best I know how, the very best I can, and I mean to keep on doing it to the end. If the end brings me out all right, what is said against me will not amount to anything. If the end brings me out all wrong, ten angels swearing I was right would make no difference.

Quite in keeping with this philosophy are Lincoln's "rules for living":

Do not worry, eat three square meals a day, say your prayers, be courteous to your creditors, keep your digestion good, steer clear of biliousness, exercise, go slow and go easy. Maybe there are other things that your special case requires, but, my friend, these I reckon will give you a good lift.

There is no high spirituality, perhaps, in these sentiments, but the acceptance of Lincoln's advice will assuredly give all "a good lift."

A Sixteenth-Century Twelve-Inch Library

A STRONG box containing a little library of books that had probably belonged to some New Mexico monastery and was printed from between twenty to ninety years before the coming of the Mayflower to Plymouth Rock, was unearthed a few years ago by a Mexican laborer in a cave of the Ladrone Mountains in New Mexico. Calling attention to this treasure the press service of the C. B. of C. V. thus summarizes the description of the volumes as given in an article contributed to *Antiques* by Mr. E. J. Goodspeed:

The little treasure held by the strong box consists of six volumes, which Mr. Goodspeed has "examined with some care." Five, he writes, are bound in white pigskin or stamped white leather. One is a fine old folio of the New Testament in Greek (1596), with Latin and German versions in parallel columns. Another is a Bible in Hebrew and Greek (1584) from the press of Plantin at Antwerp. A Latin note, "handsomely written on the fly leaf, indicates that it was once the property of the convent of the Barefoot Augustinians of Valladolid." There is a volume of medieval sermons (1531), and "a dainty little copy of the poems of Vida (1578), including those on the silk worm and the game of chess, which so delighted Pope Leo X." There is a stout little duodecimo of Quintilian (1548), and a Spanish edition of Petrarch's "*Triunfos*" (1554). "It is altogether a well-chosen little collection," Mr. Goodspeed declares, a "twelve-inch library of sixteenth-century, Biblical and secular, classical and humanist, poetry and prose."

One of the volumes, we are further told, "has on its closing page the quivering signature of Fray Diego Jiminez, with the date '*Anno de 1679*.' A Jesuit missionary of that name labored in Northern Mexico between 1632 and 1678."

Industrial Home Work of Children

AN investigation into the industrial home work of children in three Rhode Island cities, made by the Department of Labor through its Children's Bureau, revealed that over seven per cent of all the children from five to fifteen years of age had engaged in such work during some period of the year. Four-fifths of the children who reported earnings could not make, at the rate paid them, so much as ten cents an hour working at top speed, half could not make five cents. In over two-thirds of the families included in the study at least three persons had engaged in home work. Twenty-one industries, the jewelry industry leading, were represented by the 258 manufacturing establishments that were distributing home work in the district under study. In a large number of instances this work was done while members of the family were ill with infectious diseases. In some cases the infected person took part in the work, thus seriously endangering the public health.

The Old California Missions

IN a recent number of the Methodist *Epworth Herald* Mr. W. E. Hutchinson gives his impressions of a visit to one of the old California missions, whose memory has been recalled again these days. Guided by one of the *padres* he went to the old historic shrine at Santa Barbara, of which he says:

This mission was founded in 1786, and is the best preserved of all the old shrines. For more than a century its altar lights have never dimmed, and its stately old towers with deep-voiced bells have looked out upon the blue waters of the Pacific, and their brazen tongues have echoed across the valley and called the neophyte to prayers. A feeling of awe and veneration came over me as I passed from room to room, treading the worn tiled floor deep-rutted by the sandalled feet of those ancient men of God that have long since gone to their reward.

Room after room we entered filled with relics of bygone days, the air redolent with that musty odor that pervades old sanctuaries, where hand-lettered books of sheepskin reposed side by side with costly vestments, and crude instruments fashioned by the Indians. At last we were ushered through a doorway into the cemetery where repose the dust of the faithful *padres* sleeping side by side with their Indian converts, where the mockingbird sings his vesper hymn above their graves in the moonlight.

Most profoundly was he moved amid these surroundings by the sudden view of a life-size figure of Christ upon the Cross, against a background of green vines. "I stood like one in a trance," and so, though not a Catholic, he tells us that he left, slowly, sorrowfully, "with greater love for the Son of Man than I had ever known."